Rev. A. Lovell

Boston Recorder.

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Temperance.

SANDWICH ISLANDS.

[Extract] of a Letter from a Missionary at [the] Sandwich Islands, to the Corresponding [Secretary] of the American Temperance Society. Communicated for the Boston Recorder.

... Oh when will Christian governments [and] Christian communities give, by their example, the right impulse to the rulers of heathen [nations]? When shall missionaries be able, with success, to appeal to that example? ... with intense interest for the triumph [of the prin]ciples you advocate; for their full effect [on] Christian nations, and the influence of [these] on the heathen. When the chiefs of [these is]lands were making some efforts in favor [of temper]ance, one of the missionaries, to en[courage them]. A. said to him, that much had [been done in] the United States to diminish the [use of ardent] spirits, and that now many ships [left that] country without carrying the ar[ticle. He] replied, pleasantly, to this effect: "I [see the] ships that come here have rum, and [their] crews like to drink it." Most, if [not all, the] ships of war that have visited these [islands] have, under the order of their respec[tive com]mandants, served out to a majority of [their crews] the daily ration of liquor. And not [a few,] under the protection of our proud flag, [have brou]ght it for sale to the islands of the Pa[cific].

[Some] years ago, Mahine, the Christian Gov[ernor of] one of the Society Islands, having dis[couraged] the manufacture, sale, and use of [spirits] by his own people, addressed a cir[cular to] the masters of ships, touching there [from fo]reign countries, urging them 'not to sell [spirits to] any of the people, lest those who should [drink] should do mischief.' The influence of [foreign inter]course in those islands, is well known [and dee]ply deplored.

[Kaahu]manu, the late Queen Regent, and the [chief]s of the Sandwich Islands, made a [laudab]le effort to promote the entire disuse [of rum] as a drink on their shores, and with [suc]cess, except at one place. As one of [the fruits] of a different policy, and as an index [to a lon]g chapter, a single fact may be stated.

[A you]thful American seaman, on liberty from [one of] the vessels in this port, visited the Hono[lulu] grog-shops on the Sabbath. Having, with [his com]rades, used the glass freely, he at eve[ning] challenged a company to fight. Being en[gaged] with one of them, a man from Scotland, [after a] few rounds, fearing a defeat, he drew [his] sheath knife and plunged it deep into the [side] of his antagonist, who fell and expired [short]ly. He was arrested, tried, and found [guilty] of murder. In a private conversation, he [expres]sed a strong desire 'that the chiefs would [spare] his life, as he was the only son of a wid[owed] mother, who had taught him better things, [who]se heart would break to hear of his fate, [and] his death could do no good.' To shew [how] the chiefs might, without taking his life, [prev]ent such offences from becoming common, [he s]aid with true eloquence, "*Let them shut up the grog-shops—if it had not been for them, I [wou]ld not have been here;*" [*moving the heavy [cha]ins on his arms and ancles*] "*it was nothing [but] RUM that got me into this difficulty, and noth[ing] but God can get me out of it.*" The vender [of] whom this youth called for a glass of spirits [just] before the quarrel, it was stated at the tri[al, h]ad first denied him, because he had already [drunk] too much. But he, not then able to per[ceive th]at he had drunk too much, or not satisfied [wi]th enough, claimed to be the sole judge in [the ca]se, though the community was interested, [and ins]isted on the right and privilege of drink[ing, a]s if his money could procure it. The [vender], therefore, as most venders of the arti[cle wo]uld do, gave him the maddening glass, [and took] the hard-earned shilling of the giddy [and thoughtl]ess youth, which ought rather to have [been em]ployed for the comfort of the widowed [mother]; but he had scarcely dropped it in his [till], before he was appalled with the sight [of his] own floor drenched with the blood of one [of his] own neighbors, as the direct effect of the [traf]fic. All abhor the crime of the tempted [and] all deplore the disaster. And why should [they fr]own on the agency which supplied the [mea]ns, or was in fact a prominent cause of [it? H]ad the government distinctly authori[zed th]is agency, who cannot perceive that it [would] have been accessary to the mischief, [thus] diminishing the individual responsibili[ty of] the vender? Oh, could the merchants [who sit] quietly at home on the gains of this [traffic] see the register of its work of slaughter, [of crime] and wretchedness among seamen, and [among] the uncivilized, or partially civilized [races] of men, and duly feel their responsibility, [they w]ould sooner sink their cargoes of spirits [in] the depths of the ocean, than send them [to the i]sles and coasts of the Pacific for gain. [Surely] they would not, for a trifling compensa[tion, su]pply mad men in their streets with "fire-[brands], arrows and death," if they supposed [their fel]low-citizens should hold them responsi[ble for] the mischiefs that should result from it. [If the]y felt themselves accountable for the mis[chief th]at may most reasonably be supposed [to flow] from this traffic, they would rather beg [their] bread at the door of the honest and indus[trious] sons of temperance, than to lend their [capital] and influence to perpetuate these name[less an]d numberless evils among the untutored [and n]umerous tribes, who have confessedly [receiv]ed the smallest benefit from the com[merce] of ardent spirits, as a counterpoise to [its] severely disastrous influence. We beg, [theref]ore, for the honor of civilization, for the [hon]or of science, for the honor of Christianity, [for] the true interests of the shipper, the retailer [and the] consumer, and the real prosperity of [comm]erce in general, that the surplusage which [these] temperance times can well be spared [in] your quarter of the world, may not be sent [roun]d Cape Horn, to find a market among men, [wom]en and children, ignorant, wicked or fool[ish en]ough to barter their little all for it, and [with] it the ruin of both body and soul in the [end]. In this we are not alone. Both among [the c]hiefs of the Society Islands, the governors [of th]e Sandwich Islands, and individual foreign[ers] here, and on the Columbia, and among ship [mas]ters in this ocean, there is a disposition [ma]nifested to be delivered from the evil. And [may] we not rely on the honor of our country, to [be no] longer accessary to it? And may we not [rely] on the influence of all the temperance as[socia]tions to remove the evil? If you see the [mountain] threatening to roll back upon us, will [you n]ot, with more than Sampson or Herculean [stren]gth, lay hold of it, and heave it over? We [rely] on your promptness and fidelity. We have [the] assurance that good men are awake to [the] subject. We anticipate the union with [men] of all moral, honorable men. And who, [we] would ask, will not in heart approve that [union], and commend its results? What class [of] men would not be gainers in the end?

You, who have wept and prayed over Tahiti, [will] rejoice at a ray of hope which the follow[ing] extract affords, from one of the missiona[ries in] that quarter.

From Raiatea, M. Barff writes, under date of [O]ct. 17, 1834. "With regard to the Society [Isla]nds, we have much cause for thankfulness [that] things are no worse. The Queen of Tahiti has lately done away with the use of spirits, and the chiefs to the leeward have had meetings with the people to adopt the same laws."

A letter from an intelligent young gentleman from Scotland, now on the Columbia, in the service of the Hudson Bay Company, under date of Nov. 8, 1834, announces the interesting fact, 'that two missionaries had lately arrived there from the States, for the purpose of civilizing and converting the Indians, and had commenced farming on the Walumet.' *Two* missionaries between the Rocky Mountains and the Pacific! Pioneers of civilization and Christianity! And may they not well look to their country for help? From the same letter, I will give you an extract with which I will close. "Mr. Macloughlin [Macloklin] the gentlemen at the head of the Company's affairs in this part of the world, is laudably endeavoring to reduce as much as possible the expenditure of ardent spirits among the natives. This would readily be effected, were it not for the opposition in trade so frequent here. It was proposed to the last American here, to abstain on both sides from dealing out this deleterious drug to the natives; but to this he did not consent, on the alleged ground of the chief part of his outfit consisting of spirits."

And now, dear sir, having seen, and heard and loved you some seventeen years ago, and esteeming you very highly for your work's sake since that period, and tending my cordial salutations to the officers, members and auxiliaries of your association, for the benefits of which succeeding generations will bless its projectors, I bid you God-speed, and subscribe myself in the name of the mission,

Your sincere friend and humble servant,

H. BINGHAM.

PROGRESS OF THE TEMPERANCE REFORM IN ENGLAND.

Extract of a letter from the Hon. J T. Buckingham, member of Parliament, to a gentleman in New-Hampshire.

Temperance Hotel, Colne, Lancashire, May 7, 1835.

Dear Sir,---I am now on a tour through the hills of Yorkshire and Lancashire during our recess of Parliament, which has now lasted about three weeks and is just about to close, as we must meet again to open the House of Commons on Tuesday next the 12th inst. Since I left London, now about 20 days, I have visited my constituents at Sheffield, and passed the remainder of the time at Leeds, Bradford, Preston and Colne;---and I go from thence to-morrow, to Burnley and Rochdale, thence to Manchester and Birmingham, and from thence direct to London, where I shall be on the 12th instant.

During this tour, I have had the most gratifying proofs of the rapid progress and solid foundation of the total abstinence principle, which here as in America, is fast superceding the undefined and undefinable standard of "moderation," of which every one will fix the measure for himself. At Preston the society numbers about 4000 members in a population of 40,000 souls; but here, at Colne, the society numbers about 2000 members out of a population of less than 8000 souls, being one out of ten in the former, and one out of four in the latter case.

Not five years ago, this was accounted one of the most drunken places in Lancashire, and the intoxication was almost wholly produced by beer; and at that period there were nightly brawls and fights, with ragged wives and famished children crying for protection against drunken and infuriated husbands and fathers. For two years, the society here tried the pledge of total abstinence from ardent spirits, and moderation in the use of wine and beer: but as every man's standard of moderation varied, and all were beyond the mark, they made no progress, and were forced by conviction into the necessity of total abstinence from all—so that the motto now is, "touch not, taste not, handle not," and the result has shown the wisdom of the change. The population are wholly reformed; and the appetite for knowledge—the attendence on public worship—and the cleanliness, comfort, and abundance, which mark their homes, have all increased.

They have a large building here called the Piece Hall, originally built for a sort of commercial exhibition room for the disposal and sale of manufactures. The Society have rent it for £20 a year for temperance meetings. It will hold 2000 persons. There are two meetings in it every week, and it is always crowded: and in addition to the advocates of the cause among the higher classes, the platform is occupied every night by a succession of reformed drunkards, who can speak of the miseries of the drunken and the happiness of the sober state, as exemplified in their own persons.

I have been here three days, and have delivered four addresses, one in the day time and three in the evening: and to-morrow morning before I leave, the members give me a public breakfast, at which it is expected five hundred will be present. At the great festival at Wilsden near Bradford in Yorkshire, at which I was about ten days ago, there were three thousand persons encamped in tents; and societies were associated for twenty miles round. In short, I regard the Temperance Reformation, as likely to constitute one of the greatest and most interesting eras in the history of this country as well as of America, and indeed in the moral history of mankind.

Religious.

For the Boston Recorder.

POPERY

AS IT HAS BEEN, IS, AND WOULD BE.—*NO. XVI.*

"A Protean tribe, one knows not what to call,
Which shifts to every form and shines in all."

Among all their means of gaining a foothold in America, there is none on which Papists place more reliance, than the revived order of the *Jesuits*.

The self-styled order of Jesus was founded in 1540, by Ignatius Loyola, a Spanish knight. Its fundamental principles, are those of implicit obedience, secrecy and fidelity to the Pope. The Jesuits in China, in the 15th century, write to the Pope, as follows, "If the Pope condemn the course we have adopted, though supported by the authority of another Pope, whatever it may cost us, honor, liberty and life itself, we shall submit without hesitation and without delay."—*Lettres edifiantes.*

"The whole fraternity, is like a regular army, completely officered, trained to service, and governed by the will of one man, the general of the order, who stands at the Pope's right hand." It has achieved more than all other orders and societies combined, to repair the losses of the reformation, to extend the sway and to increase the power of Popery. Immediately on its formation, the Jesuits spread themselves, not only throughout Christendom, but into the most distant heathen lands, and by "converting the gospel to men," made numbers of nominal converts to the gospel. They insinuated themselves into the confidence of the wealthy and the great, and became the exclusive teachers of their children. They crept into courts and became the confessors of all Catholic princes. In a short time, they had all Catholic Christendom in their hands, and laid it at the feet of their general, who handed it over to the disposal of the Pope.

Success, however, at length, by intoxicating them, occasioned their overthrow. Their crafty artifices, their shameless intrigues, their overbearing pride and inordinate ambition, became intolerable. They were expelled for their criminal and treasonable practices from one country after another, till in 1773, the order was reluctantly suppressed by Pope Clement 14th. But his Holiness soon found that he had severed from the church, the right arm of her strength, and the late Pope Pius 7th, exercised his apostolic power in restoring it to the maimed and disabled body. "He should deem himself guilty of a great crime towards God," he says, "if amid the dangers of the *Christian republic* (!) he should neglect to employ the aids, which the special providence of God had placed in his power; and if placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ the *vigorous and experienced rowers who volunteer their services.*" "*Experienced rowers*" *indeed* the Jesuits are, and where are they to row "the bark of St. Peter" to? To *America* of course, where his Holiness hopes to land in safety and find an asylum, when compelled to flee from Europe.

Let us then scan a little more closely the features of these "*experienced rowers*," that we may see, what reception it is best to give them, or if receive them we must, what kind of guests they are likely to make. Are they honest and peaceful jack tars, or are they pirates and marauders? And they shall be permitted to speak for themselves. I have before me, the *Secreta Monita*, or secret instructions of the Jesuits. So far from being intended to meet the eye of Protestants, these instructions were given only to the oldest and safest members of their own order. And the preface inculcates, that if "they should ever fall into the hands of strangers, it should be positively denied that they contain the principles of the society, and such denial be confirmed by those of our members *which we are sure know nothing of them.*" Accidentally a copy fell into the hands of a bookseller at Amsterdam, who published it. The Jesuits thought it prudent to buy up the whole edition. Some few copies escaped however, from one of which it was reprinted.

The first chapter began with the following specimen of Jesuistical policy. "It will be of great importance for the rendering our members agreeable to the inhabitants of a place, where they design their settlement, to set forth the ends of the society, in the manner prescribed by our statutes, which lay down that the society ought as diligently to seek occasion of doing good to others as to themselves—wherefore with humanity let them discharge the meanest offices in the hospitals, frequently visit the sick, the poor and the prisoners, and readily and indifferently take the confession of all, *that the novelty of such uncommon and diffusive charity may excite in the principal inhabitants an admiration of our conduct, and forcibly draw them into an affection for us.*"

Behold the secret of the boasted charity of Popish orders! It is a mere cover for their ambitious projects and deep laid plots.

The 2d chapter, after teaching how to gain influence with "princes and noblemen, by winking at their vices and putting a favorable construction upon whatever they do amiss," gives the following rule. "Princesses and ladies of quality are easily gained, by the influence of women of their bed chamber, for which reason we must always pay a particular respect to these, for hereby there will be no *secret* in the family, *but what we shall have fully disclosed to us.*"

As a practical comment on this rule, it may be mentioned, that Protestant families in Ireland that have Catholic servants, are obliged to maintain entire silence in their presence—if one happens to enter the room, while they are engaged in conversation, on any subject of importance, they immediately drop it, nor venture to resume it, till the Popish spy has retired to the kitchen.* All the power of the Russian autocrat, could not enforce so effectual a gag law.

The 4th chapter contains the chief things to be recommended to preachers and confessors of *noblemen.*

1. "Let the members of our society direct princes and great men in such a manner, that they may *seem* to have nothing in view but the promotion of God's glory, and advise them to no other austerity, but what they are themselves willing to comply with; for their aim must *not immediately but by degrees and insensibly be directed towards political and secular dominion.*

2. "In the next place, our society must with gravity protest, and in a solemn manner affirm, that the *administration of civil affairs* is what they with reluctance interfere in, and that the duty of their office often obliges them to speak such truths, as they would otherwise omit. When this point is once gained, care must be taken to lay before them the several virtues they should be furnished with, who are to be admitted to public employ; *not forgetting to recommend such as are sincere friends to our order;* but this must be done in such a manner, as not to come immediately from us (unless the princes enjoin it) for it may be effected with far better grace by such as their favorites and familiars."

But I must leave the Secreta Monita (which is made up of rules as full of craft and fraud, ambition and treason, as the above,) and present my readers with the "Oath of secrecy, devised by the Roman clergy, as it remaineth on record at Paris, among the society of Jesus," which contains the quintescence of the same spirit. After declaring by all that is sacred, and *without mental reservation*, his belief in the absolute supremacy of the Pope, the candidate proceeds to say, "I do renounce and disown any allegiance, as due to any heretical king, prince or state, named Protestants, or obedience to any inferior magistrates or officers. I do further declare that the doctrine of the church of England, of Calvinists, of Huguenots, and of others of the name Protestant, is to be damned, and they themselves are damnable and to be damned, that will not forsake the same. I do further declare that I will help, assist or advise any or all of his holiness' agents, in any place, wherever I shall be, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended powers, regal or otherwise, &c."

There is reason to believe that this oath is taken essentially by every Jesuit in our land. And it is Jesuits that have the charge of convents and Catholic schools. It is Jesuits who have received this oath and are bound by these secret instructions, that are educating the children of many Protestants, and would fain have the exclusive charge of education in America, as they once had it in Europe. And what will they make their pupils but traitors and slaves, like themselves!

It is Jesuits, that are traversing the country in disguise, spying out assailable points, and inducing the people by hook or by crook, to assist them in rearing churches and founding convents and colleges.

"The number of Jesuits at present in Europe and America, amount to several thousand. Their general resides at *Rome*. The society, it has been said, is a sword, of which the hilt is at Rome. But if the hilt be there, *the blade is every where, and that with so fine an edge, as to make itself felt before it is seen.*"

* See McGavin's Protestant.

To the Editor of the Charleston Observer.

THE RELIGIOUS INSTRUCTION OF THE NEGROES.

My Dear Sir,—The late movements of the Abolitionists have justly excited the indignation and awakened the vigilance of our citizens. I have, however, been fearful, lest in the excitement of opposition to Abolitionists, and in the institution of measures effectually to suppress their influence, some prejudice may have been awakened, or lukewarmness induced in respect to the Religious Instruction of the Negroes.

The Religious Instruction of the Negroes is *our duty*, and cannot be left unperformed, without incurring the disapprobation of God and our consciences. To neglect this duty, is to forfeit Christianity, and happy am I in believing that this is becoming the full persuasion of multitudes in the South.

The duty is not only sound Christianity, but also *sound policy. The oral Religious Instruction of the Negroes, by approved and competent white instructors*, can be, and always should be, conducted without any reference whatever to their *civil condition*, or to the exciting discussions and movements relative thereto, now before the public. And so far from religious instruction interfering with their civil condition, or tending to insubordination, it is an absolute fact, established by experience and observation, that for the improvement, happiness, usefulness, and subordination of this people, *no means ever yet instituted can bear a comparison with that of religious instruction.* What are the legitimate influences of the Gospel? "Glory to God in the highest, and on earth, peace, good will toward men." The Religious Instruction of the Colored Population is the security, and the present and the future prosperity of the South, and that citizen who thinks differently has either never examined the subject, or is a disbeliever in Revelation. Let a corrupt Christianity taught by ignorant men, or let infidelity prevail among the Negroes, and a foundation is laid broad and deep for confusion and every evil work. If we would defend this class of our population from disorganizing influences, we must throw ourselves between them and these influences; we must take a more particular supervision of them, and by a faithful discharge of duty, so mould their feelings—so transform their characters, that they themselves will disrelish and repel what is contrary to good order and the Gospel. It is not enough for us to assemble in cities and villages, and pass Resolutions touching Abolitionists and their incendiary publications. We must go further, and discharge our known and our palpable duty to this people—*afford them judicious and ample religious instruction.* The South will rue the day that it fails to discharge this great duty.

The citizens of Charleston, in their late movements against the Abolitionists, have made no objections, and interposed no obstacles, to the Religious Instruction of the Colored Population, and that instruction now goes on as heretofore. Such should be the conduct of our citizens throughout the South. We will meet the abolitionists as they should be met, and *still go on with our duty.* Let none therefore, engaged in the good work, become lukewarm, or grow faint-hearted, but press on so much the more energetically, as they see from all the movements around them, *the absolute necessity of their work.* The intelligence, the patriotism, the philanthropy, and the piety of their citizens, will yield them most abundant support.

It is a matter of unfeigned gratitude to God, that He has, in a short time, raised up so many able advocates and supporters of the Religious Instruction of the Negroes, and that the cause steadily advances in the Southern States. But let the advocates and the supporters of this cause be careful of one thing—*that they keep to their appropriate work*; and not allow themselves to mingle with it, or to be drawn into *civil and political questions*, touching the people who are the objects of their benevolent regard. For that moment they do, public confidence will be withdrawn from them; prejudices that cannot be removed, opposition that cannot be resisted, will burst forth, and the cause, so far as *we* shall be permitted to have any thing to do with it, will be totally ruined. Let every laborer in this field, therefore, beware. *Our one—our exclusive —our avowed object is, to preach the Gospel to the Negroes, in a manner consistent with the labors and customs of the country.* And whether we act individually or collectively, that object must remain *the same.* That banner under which we would live and die, hath inscribed upon it, by the finger of our Lord, "Go ye into all the world and preach the Gospel to every creature."

You will have observed with pleasure the formation of the "Kentucky Union" for the Religious Instruction of the Colored Population of that State. It would be gratifying to many of your subscribers to see the details of the formation of that Union, in your columns. Very truly and affectionately yours,

CHARLES COLCOCK JONES.

Riceboro', Ga. Sept. 5, 1835.

SOUTHERN UNION

FOR THE RELIGIOUS INSTRUCTION OF THE NEGROES.

A correspondent who is an extensive slaveholder, and who has, for some considerable time, taken a deep and practical interest in the religious instruction of the colored people, directs our attention to the proposed Union in the following manner:

"You will recollect that at the last meeting of the Synod of South Carolina and Georgia, the subject of a Southern Union for the Religious Instruction of the Negroes was proposed, and referred to a Committee. What do you think of the propriety of recommending the measure as an antidote to Northern incendiary efforts? I believe it one of the most efficient that can be employed.

"It would constitute a moral police more intimate in its relations to the negroes, than any civil or military one that could be maintained.

"It would cost the State nothing. It would secure the confidence of the negroes to their Southern friends, their masters, and diminish, if not altogether destroy, that, which is now invited by the Northern Abolitionists.

"To the dispassionate Christians of the North, it would present a grand reason for non-interference, while it would afford them an object on which they could cordially sympathize with their Southern brethren. There are many other grounds on which such an Union may be recommended, which must readily occur to one so constantly engaged in promoting the best interests of the South.

"I should be glad to see something in the Observer, on this subject."

We have heard it intimated that the able Committee to whom this subject has been referred, will report in favor of such a Union. We did not altogether anticipate such a report when the subject was committed; but from the more recent movements of the Abolitionists, the proposed plan, so far as its details are known, affords a very necessary and efficient safeguard; and it will be adopted in the spirit, if not in the letter, or the religious instruction of this class of our people, will be placed under such restrictions as will approximate to a prohibition.

[*Charleston Obs.*

VT. DOMESTIC MISSIONARY SOCIETY.

The whole amount of labor is thirty-seven years, being seven years more than was performed the preceding year. This labor has been performed, it will be seen, by different missionaries, in sixty-two different missionary fields.—The number of missionaries commissioned during the year is forty-six, being eleven more than any preceding one. The whole amount of grants made within the year is $4,037, which is $942 more than any former year. Two hundred dollars of this amount was granted to the Parent Society."

There have been admitted to the several churches aided during the year, by profession, one hundred and fifty-eight. The churches which have been the most blessed with the reviving influences of the Holy Spirit, are those of Irasburgh, West Randolph, Stratford, Wolcott and Ripton.

Of the churches aided the past year, five have been supplied but one month each; ten have been supplied one fourth of the time; nine, one-half, and thirty-two all the time, as the condition of the grants. Twelve of these churches are now wholly destitute of any stated preaching of the gospel,---making forty-two of our feeble churches now suffering a famine of the hearing of the words of the Lord.

State of the Treasury.---The year which we here report has been one of trial and deep solicitude to those who have been called to manage the pecuniary concerns of the Society. Confiding in the liberality of their patrons and friends, the Directors employed more missionaries, and made grants to sustain them to a greater amount than ever before.—In August the unanswered claims of missionaries amounted to about $400 more. The treasury was then $1200 in debt. And this, too, in a year of more temporal prosperity, and a greater amount of money circulating, than was the case for many preceding years. In August, the avails of the "Burr Legacy" were received into the treasury, thus bringing relief. During the year, the amount received into the treasury, exclusive of the Burr Legacy, is $3,127 58. The amount paid out within the same time is $4607 83; leaving a balance of $1480 25 paid out, more than was received from the churches in the State.

A benevolent individual in Northampton, Mass., has generously promised to our Board $250 a year, for three successive years, to assist in the support of two additional missionaries in Washington County. It has not been in the power of the Directors, as yet, to complete the arrangements necessary in order to comply with the conditions on which this liberal offer is made."

While we would devoutly thank God, that he has to such a degree succeeded and blessed the efforts which we have been disposed to make, and take courage from this that our labors shall not be in vain in the Lord; we would deeply feel, and we would have it deeply felt by all the churches in the State, that our work in this cause is but just commenced. *More than one-half of the entire area of Vermont is this moment missionary ground.* Is there no voice from our ninety-two feeble churches, and from the forty-two of them which at this time are wholly destitute of the preached word, languishing under a famine of those means which Christ has ordained to keep alive and perfect his church; no voice from these, that shall effectually call us to vigorous, self-denying effort? Is there no cry from the sixty-two towns in which no church of our denomination exists, and where but little preaching from any evangelical denomination is enjoyed; no cry from these, to break the slumbers of Zion, and start into efficient action the sworn servants of Immanuel? Is there nothing in that lawless spirit which is walking to and fro in our land, causing misrule and disorder and violence, trampling upon our statute-books and defying the arm of the law;---is there nothing in the increase of those spacious, costly and imposing edifices, beneath whose roofs no Republican, no Protestant, is safe: is there no call from these, to arouse the friends of liberty and of the Bible from their apathy? Long enough have we talked of our country's greatness, and boasted of her prosperity and her glory. It is now time—high time—to acknowledge her sins, tremble at her dangers, and awake for her salvation. [*Report for* 1835.

MOTIVES TO EARLY PIETY.

My dear young Friend,—While I see so many youth hastening unprepared to eternity, I cannot forbear calling to you to stop for a moment, and consider what affecting MOTIVES urge you to make your peace with God.

Your *Christian friends* earnestly desire your salvation. They see your danger. They know that, unless your heart is renewed by the Holy Spirit, your soul must be lost. They plead with you. They weep and pray for you night and day. They long to rejoice over you as a new-born heir of heaven.

The *angels of God* desire your salvation. Yes, their golden harps are tuned to raise a louder song of joy over every one who will repent. Will you not be the first to cause the arches of heaven to re-echo, that another wanderer has returned? Shall angels long for your salvation, and you be unconcerned about it yourself? But more,

Christ himself desires your salvation. For this he became 'a man of sorrows and acquainted with grief.' For this he endured the agony of the garden and the cross. He calls you, by his word, by his providence, and by his Spirit. He declares that he 'is not willing that any should perish, but that all should come to repentance.' And shall he call in vain? Is it nothing to you, that he shed his precious blood, and bore the wrath of Jehovah for perishing sinners? O heart of adamant, that will not melt in view of such condescension, suffering, and love! O vile ingratitude, that can behold, unmoved, the 'Son of God in tears,' offering himself for man's redemption!

Consider also *the glories of heaven.* There is the throne of God and of the Lamb. There, the pure river of the water of life for ever flows. There, saints and angels offer their unceasing praises. There, your departed Christian friends mingle their voices with the heavenly choir. There, all unite in shouting 'Alleluia, Alleluia, for the Lord God omnipotent reigneth.' 'Blessing, and honor, and glory, and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever.' There, every humble penitent at last arrives. There, is the consummation of all his happiness.

Think too of *the misery of hell.* O the horrors of despair! What pencil can paint, or what pen describe them! Weeping, and wailing, and gnashing of teeth constitute the horrid discord of the abodes of the damned. There the stings of a guilty conscience, that worm that never dies; heart-rending reflections on murdered time; the view of saints in glory afar off; the surrounding gloom of the infernal pit; unavailing lamentations and despair, all conspire to render their misery complete. O, 'who can dwell with devouring fire? Who can inhabit everlasting burnings?'

Consider *the worth of the soul.* Its value can be measured only by eternity. When millions of millions of ages shall have rolled away, your soul will still be active, and its capacity to suffer or enjoy for ever increasing.

Death is rapidly approaching. Perhaps this night you will close your eyes to wake in eternity. Thousands have been thus surprised. How many of your companions are gone, never to return! Their state is fixed. They are now enduring the wrath of God, or singing his praises in the paradise above. [Whoever] you are, you may be assured that death is nigh to you. To him you must yield, willing or unwilling; and eternal woe must be your doom, unless you haste to Christ, the only refuge from the impending storm.

The day of judgment is at hand. Soon the loud trump of the archangel will awake the sleeping dead; and you among them will come forth to 'the resurrection of life,' or 'the resurrection of damnation.' Then the Saviour, whom you have loved, or despised, will appear in the clouds of heaven, to give to every one according as his work shall be.' Before him you must stand with assembled millions, while he bids you depart, or welcomes you to a seat at his right hand.

"Other motives might be urged, but if these will not awaken you to a sense of your danger, others would be unavailing. Now you have a day of grace. Now the saints are praying for you; the angels of God wait to rejoice over you; the Lord Jesus Christ, by his word and by his Spirit, is entreating you to come; the glories of heaven are offered you; the miseries of hell are unveiled to your view; while the worth of your soul, the rapid approach of death and judgment, urge you to make haste—to escape for your life from the destruction that awaits you. O my young friend, as you value your eternal well-being, I beseech you awake from this slumber. Arise and go to Jesus. Go to him a humble beggar; go penitent and believing. None such were ever sent empty away. While you tarry, your sins are accumulating, your danger is increasing. Delay a little longer, and your soul, your precious, immortal soul, is lost for ever.

[*Harlan Page.*

THE KNOWLEDGE OF CHRIST.

Extract of a letter from a Foreign Missionary to his Father; communicated for the Boston Recorder.

I have thought much the past year of being prepared for heaven; and it appears to me, that I have grown more in the knowledge of Christ during the past year, than during any previous year of my life. It appears to me I can say, I know him, I love him, I follow him, I am his, and he is mine. No name awakens such tender and interesting associations in my mind as *His.* Nor is there any being in the universe, whom I so much delight to honor, or whom I take so much pains to imitate, or whom I so much desire to see, as *Him.* And why should it not be so? We are under greater obligations to him, than to all the world besides. We have more to do with him every day of our life, than with any other being in the universe. We have to make more use of *his* name than of the name of any other being. There is no being in heaven who is so much beloved as *he* is. There is no being who has manifested such love towards us, as he has. No wonder, that our heart and our flesh should cry out for him.

My dear father, it can now be but a short time, before you will be with him where he is, to behold his glory, the glory which he had with his Father before the world was. You will then admire and praise and honor and love him, as he has never been admired and praised and honored and loved in this world. If you see nobody else in heaven, that you know, I am sure you will know *him.* He is no stranger to you. You have been acquainted with him for many years. You have spoken to him oftener than you have spoken to any of your neighbors. You have made more use of him than you have of any friend: you go leaning on his arm every day. You have borne your whole weight on him for a long time; and he has not let you fall, and he *will* not let you fall. No, he will carry you, he will cleanse you, he will present you faultless before his Father.

LOVE OF HOLINESS.

Virtue and holiness in creatures, as Plato well discourseth in his Euthyphro, are not therefore good because God loveth them and will have them be accounted such, but rather, God therefore loveth them because they are in themselves simply good. Some of our own authors go a little further yet, and tell us that God doth not fondly love himself, because he is himself, but therefore he loveth himself because he is the highest and most absolute goodness; so that if there could be any thing in the world better than God, God would love that better than himself; but because he is essentially the most perfect good, therefore he cannot but love his own goodness infinitely above all other things. And it is another mistake which sometimes we have of God, by shaping him out according to the model of ourselves, when we make him nothing but a blind, dark, impetuous self-will running through the world—such as we ourselves are furiously acted with, that have not the ballast of absolute goodness to poise and settle us.

That I may therefore come nearer to the thing in hand: God, who is absolute goodness, cannot love any of his creatures and take pleasure in them, without bestowing a communication of his goodness and likeness upon them. God cannot make a gospel to promise men life and happiness hereafter, without being regenerated and made partakers of his holiness. As soon may heaven and hell be reconciled together, and lovingly shake hands with one another, as God can be fondly indulgent to any sin, in whomsoever it be. As soon may light and darkness be espoused together, and midnight be married to noon-day, as God can be joined in a league of friendship to any wicked soul. [*Cudworth.*

CHRIST IN US.

Christ, that was nothing but Divinity dwelling in a tabernacle of flesh, and God himself immediately acting a human nature, came into the world to kindle here that Divine life amongst men, which is certainly dearer unto God than any thing else whatsoever in the world; and to propagate this celestial fire from one heart still unto another, until the end of the world. Neither is he, nor was he, ever absent from this spark of his Divinity kindled amongst men, wheresoever it be, though he seem bodily to be withdrawn from us. He is the standing, constant, inexhausted fountain of this Divine light and heat, that still toucheth every soul that is enlivened by it, with an out-stretched ray, and freely lends his beams and disperseth his influence to all, from the beginning of the world to the end of it. "We all receive of his fulness, grace for grace;" as all the stars in heaven are said to light their candles at the sun's flame. For though his body be withdrawn from us, yet, by the lively and virtual contact of his Spirit he is always kindling, cheering, quickening, warming, and enlivening hearts. Nay, this Divine life, begun and kindled in any heart wheresoever it be, is something of God in flesh, and, in a sober and qualified sense, Divinity in-

carnate; and all particular Christians that are really possessed of it, so many mystical Christs.

And God forbid that God's own life and nature, here in the world, should be forlorn, forsaken, and abandoned of God himself. Certainly, wherever it is, though never so little, like a sweet, young, tender babe, when it crieth unto God the Father of it, with pitiful and bemoaning looks imploring his compassion, it cannot choose but move his fatherly tenderness, and make him yearn and turn towards it, and, by strong sympathy, draw his compassionate arm to help and relieve it. Never was any tender infant so dear to those that begat it, as an infant, new-born Christ formed in the heart of any true believer, to God, the Father of it.—Shall the children of this world, the sons of darkness, be moved with such tender affection and compassion towards the fruit of their bodies, their own natural offspring; and shall God, who is the father of lights, the fountain of all goodness, be moved with no compassion towards his true spiritual offspring, engendered by his own beams in men's hearts, that in their lovely countenances bear the resemblance of his own face, and call him their Father? Shall he see them lie fainting, and gasping, and dying here in the world, for want of nothing to preserve and keep them but an influence from him who first gave them life and breath? No. Hear the language of God's heart: "Is it Ephraim, my dear son, is it that pleasant child? Since I spake of him I do earnestly remember him: my heart, my heart is troubled for him: I will surely have mercy upon him, saith the Lord."

[*Cudworth.*

For the Boston Recorder.

THE VOLUME ENTERPRIZE IN VIRGINIA.

The Executive Committee of the American Tract Society, Boston, in May last, made a donation of $625 worth of Books to the Virginia Tract Society, to aid them in their effort to supply every family in that State with one or more of the Society's bound volumes.

The following letter from Rev. Wm. S. White, General Agent of the Virginia Society, to the Committee, shews that the friends of the work are vigorously pursuing the work in that State.

"The donation so kindly made by your society to ours, was forwarded to Western Virginia without being opened in Richmond. The selection was in all respects excellent; and I am happy to say that every book (more than 3,000 vols.) has been disposed of, in a portion of the county of Augusta, not ten miles square. More than one third of the whole were distributed in about three weeks. The region here referred to is one in which books of every kind were unusually scarce. Not more than one bookstore, and that a very indifferent one, exists in an extent of 100 miles square. Our books are actually seized with avidity, and the most encouraging evidence is furnished that they are attentively and seriously read.

"We meet as yet with no serious difficulty in procuring distributors. At the conclusion of an address recently made to enlist distributors, four venerable men arose in the congregation, and approached the pulpit, pledging their services in this blessed work. Two of these individuals are between 65 and 70 years of age, a third nearly 80, and the fourth nearly 90. Three of these were distinguished soldiers in our revolutionary struggle. The country in which they reside, is literally filled with rocks and mountains, and yet they undertake to supply a large extent of this country, with the utmost cheerfulness, and with no other compensation than the consciousness of doing good. They say "Silver and gold have we none, but such as we have, give we unto you." One of the veterans has been a Presbyterian minister *fifty-five years*, and was the first preceptor whose instructions, the late lamented Dr. Rice enjoyed. About 80 voluntary distributors are now engaged in this work, in 18 different counties. Nearly 4000 volumes have been procured, within the last two months, in addition to your present, and we shall be compelled to order as many more in a few weeks. Very nearly the whole are paid for. One gentleman in this county distributed 150 volumes in a few days, and only gave away two. But this will not continue long to be the case. As we leave the middle country (for so this is called) either to go east or west, many must be given away."

WHAT SHALL THE CHILDREN READ ON THE SABBATH?

Answer—The bound Volumes of Tracts published by the American Tract Society.

The above question is asked in Christian families every where, as often, perhaps, as almost any other. The best answer we can give, is to refer parents to the set of bound volumes of Tracts issued by the American Tract Society.

A set of them in any family are an unfailing source of interest and instruction to parents, children and domestics. We recommend them for the following reasons.

1. They are very *cheap*. Well bound duodecimo volumes of four hundred pages, compactly printed, for forty-four cents per volume. The purchaser can take any number of volumes, from one to nine.

2. They are *interesting*. Perhaps the collection constitutes the most interesting religious miscellany existing. It contains every variety of narrative and incident and dialogue, all, however, tending to some useful moral or religious end.

3. The principles they inculcate are the *broad principles of Christianity*, as held by all the great denominations of evangelical Christains.

It is doubtful whether any other set of volumes exists, which is calculated to answer so good and safe a purpose for family Sabbath reading, and to last as long as this collection. It can be obtained at most of the Tract Depositories throughout the country. [*Abbot's Mag.*

GENERAL ASSOCIATION

OF THE STATE OF NEW YORK.

This Association, organized but little more than a year since, held its first annual meeting at Paris Hill, August 27th, 1835. The Rev. Lebbeus Armstrong was chosen Moderator, the Rev. Ebenezer D. Maltby, Scribe, and the Rev. Charles B. Pond, Assistant Scribe.

The Association, in its organization, is a Home Missionary, Education and Foreign Missionary Society, and appoints annually the proper officers to carry forward their interests. Accordingly in the course of the session, the anniversaries of these societies were held.

The report of the *Foreign Missionary Society* was read by the Rev. Pindar Field, which stated that nearly seventeen hundred dollars had been raised for this object, in the churches the last year.

On the subject of temperance, the three following resolutions were adopted by the association.

1. *Resolved*, That in the opinion of this body, the progress of the temperance reformation is essentially connected with the prosperity of religion in this state, in our own country, and the world.

2. *Resolved*, That it be recommended to all the ministers and churches connected with this body, to aid this reformation in all suitable ways, particularly by living temperately themselves in all things.

3. *Resolved*, That the principle of total abstinence from all that can intoxicate, as a drink, meets the cordial approbation of this body.

The association also resolved, to observe the first Monday in January, as a concert of prayer for the conversion of the world.

The afternoon of Saturday was spent as a preparatory season, and on Sabbath the ordinance of the supper was administered with appropriate sermons and addresses, and a contribution was taken up in behalf of the Education Society.

Extracts from the Narrative of the State of Religion.

We begin with expressing our surprise that in so short a time so many consociations, and associations, and individual churches, which had been unassociated in any general connection, have resorted to our standard; even more than we knew had an existence as Congregationalists. The number of churches now represented in this body is one hundred and six. While we are resolved not to receive any who are of doubtful or corrupt faith and practice, believing there are yet others who are in unison with us in fact, who sit solitary and mourn their isolated condition, we cordially hold out still the invitation to all such to cast in their lot with us, and report themselves to us at our next annual meeting, at Brighton, Monroe county.

From the reports exhibited at this meeting, it appears that many of our churches are small, and therefore need to be strengthened by a union with each other; that there is a remarkable unanimity of sentiment and practice, and that all our circumstances are such as to create a common sympathy and a strong and permanent bond of union. It also appears that our churches are perfectly united with those of other denominations in the firm and steady support of all the benevolent operations and institutions of the land, and that their interest in these is rapidly increasing. We hope that our organization will prompt us to do more than we have heretofore done, and that a well digested plan for benevolent operations will ere long supersede the necessity of employing agents to visit our churches.

One church reports that there is not an individual in the congregation with which they worship, that is known to be in the habit of using ardent spirit. One association reports that every family within its bounds is supplied with a Bible, and every child of fifteen years old with a Testament.

It is not to be concealed, that there are some evils among us which we deplore and would seek to remedy. One is, that so many of our churches are without any preaching, and that so many of the ministers are only employed for a limited time, instead of being so permanently settled as to give full opportunity to mould the state of society into its proper form. One church, however, reports that it has had the same pastor about forty years, and it is now among the largest and best churches in our connection.

Though our general state is that of apathy, compared with some former seasons, yet we have had precious refreshings the past year, which have greatly cheered our hearts and led us to hope for still greater blessings. The churches which have been most favored in this respect are those of the Essex and Genessee Consociations. Some belonging to other minor associations have also been favored with periods of revival.

The following delegates were appointed to foreign bodies: To the General Associations of Rhode Island, Massachusetts, and Connecticut—Rev. Lebbeus Armstrong and Rev. John Covert, and Rev. Felix Kyte and Samuel Griswold, their alternates; to the General Convention of Vermont—Rev. S. L. Herrick and Rev. C. Comstock, and Rev. J. F. Adams and J. H. Munroe, their alternates; to the General Association of New Hampshire and the General Conference of Maine—Rev. Chrales Jones and Rev. Orson Parker, and Rev. Sydney Mills, and Rev. F. H. Ayres, their alternates.

Adjourned to meet at Brighton on the Thursday preceding the last Sabbath in August next.

[*N. Y. Obs. Abr.*

BOSTON RECORDER.

Friday, Oct. 9, 1835.

PUBLIC WORSHIP IN BERKSHIRE CO.

The Committee, appointed by the Berkshire Association in Oct. 1834 to ascertain the number of families in the respective towns in the county, the number of families which regularly attend public worship on the Sabbath, the number which occasionally attend, and which seldom or never attend, together with the reasons of non-attendance, and the manner in which the delinquents spend the day, would say; that after all the efforts they have been able to make, they have obtained complete accounts from only eight towns, and accounts of parts of only two more.

The eight towns are reported to contain 1761 families, 993 of which attend public worship regularly, 415 occasionally, 353 seldom or never. The partial reports from the other two towns render the proportion of regular and occasional attendants somewhat greater, and of non-attendants, of course, somewhat less. But the moral state of these two towns is believed to be better than of the towns generally in the county.

The eight towns may be assumed as a fair specimen of the whole. The census of these towns in 1830 is found to be 11,034. The census of the whole county 37,825. From these data the number of families are calculated to be 6,036; 3,403 of which regularly attend public worship, 1,422 occasionally, and 1,210 seldom or never attend. This is probably near the truth.

The reasons for non-attendance are various. Some alledge that they do not attend through infirmity and on account of distance from the sanctuary—want of clothing, or conveyance—some through the necessary and oppressive labors of the week—the care of flocks and herds in winter, and attention to duties in summer. Some do not attend through dislike to their minister, to particular members of the churches or congregations—through offence at some proceedings of the church or parish—through an unwillingness to contribute to the support of the Gospel.

The more general reason is apathy to the things of religion, disbelief of the sanctity and perpetual obligation of the Sabbath, and indulgence in errors and vices, which might be reproved by going to the house of God.

In producing this state of things, something is ascribable to a faulty education, and to unfaithfulness in the ministry and in churches, in not looking out the negligent and giving them counsel and warning. Something to the neglect of more favored individuals, in not assisting the poor in getting to the sanctuary. One correspondent assigns uneducated ministers as one reason for the neglect of public worship. Whatever renders public services uninteresting to the mind has an unhappy tendency.

As to the manner in which delinquents spend the Sabbath, it is believed that very few labor as on other days, unless it be sometimes in attending to their hay and harvest. Some take their tours back and forth to market towns on the Hudson river. Not a few others have not much scruple about journeying on the Sabbath. Some hunt, and fish, and visit. The more common way in which the Sabbath is perverted is, by improper reading, lounging, sauntering about their dwellings, gardens, orchards and fields.

The more faulty delinquents, as one of our correspondents remarks, "do any thing the devil finds for them to do."

The Committee, in closing, remark, that delinquences in attending public worship are influenced, much more than is generally apprehended, by the trivial circumstances, from which *professors of religion* often take occasion to be absent.

D. D. Field,
E. W. Dwight, } *Committee.*
L. Field.

Stockbridge, Aug. 21st, 1835.

The preceding document came regularly into our hands, without any direction as to its publication. But as our readers have been informed of the appointment of the committee, and as we think it will do good, we publish it on our own responsibility. Berkshire County, it is well known, is an uncommonly favorable specimen of the country.

Public Worship in a certain Town. A report, containing the results of a careful investigation, lies before us. Among the items are the following:—

Average attendance of Church members,	83.
Whole number of Church members,	169.
No. of criminal offences within five years,	5.
Do. among habitual attendants on Public Worship,	0.
No. of habitually intemperate,	37.
Do. among attendants on Public Worship,	1

Friends of temperance and enemies of crime will do well to think of these facts.—The neglect of Public Worship by church members, in this town, is beyond comparison greater than in any other town from which we have heard.

A Rare Parish.—In a small parish in Vermont, there is one man who neglects public worship, as he says, because he is deaf. His wife attends occasionally. Another family pretend to belong to a religious society in another town, but, it is feared, seldom attend. Every family in the parish, except these, it is believed, are habitual attendants on public worship. We doubt whether another parish like this can be found in the United States.

"CHRISTIAN FELLOWSHIP."

The Christian Register, of late, has had several articles, complaining of Orthodox ministers and churches, for not giving their members, when requested, letters of dismission and recommendation to Unitarian churches. We wish to understand this matter perfectly. Will the Editor, or any of the persons aggrieved, tell us, precisely, what injury they suppose to be inflicted on any one by such refusals? Who suffers any harm in such a case? Of what, that is valuable, is the sufferer deprived? Or to what difficulty is he subjected, in enjoying all his rights and privileges? In short, who would be any better off, and wherein, if the letters were given, as requested?

Perhaps it will be said that none are injured, except those who are so illiberal as to withhold the letters; and that these complaints are prompted by pure Christian solicitude for the spiritual good of the Orthodox. If so, we ought to be thankful for the brotherly love thus manifested, —whatever we may think of the mode of its manifestation. But it is probably best to abstain from remarks, till the subject is explained to us.

"Unitarianism in Vermont."—Under his head, the *Rev.* "*C. B. Gen. Sec. A. U. A.*" gives an account, in the Christian Register, of his visit to Windsor, Vt. for the purpose of forming a Unitarian Society in the East Parish in that town. The population of that Parish is about 1600. They have now, three churhes, an Orthodox Congregational, a Calvinist Baptist, and an Episcopalian. The two first named have settled pastors. The other is just now destitute, but has had a pastor, nearly all the time since its formation. If another church should be formed, and should settle and support a minister, and all four of them should preach "the truth as it is in Jesus," ably and faithfully, that Parish of 1600 souls would be well supplied with the preaching of the gospel.

Mr. "C. B." says, "It afforded me great pleasure—to become acquainted with those who have left the "pleasant places" of their early years, when [where?] they could worship God according to the dictates of their own consciences, and are now seldom permitted to hear preaching which is in accordance with their views and feelings." These Windsor Unitarians, according to the "*Gen. Sec. A. U. A.*" must be very strange folks. They have not been hindered by their neighbors, from worshipping God in their closets, or in their families, when and how they pleased; nor from hearing Unitarian preaching, whenever they could find a preacher. It must be, if they cannot there "worship God according to the dictates of their own consciences," that their "consciences" prescribe rules for the conduct of their neighbors, as well as themselves. It must be, that their "consciences," require *their neighbors* to attend Unitarian meetings, and perhaps to furnish places for holding them. Is it common for Unitarians to have such consciences? Or are those at Windsor different from others? Or has this writer misrepresented them?

The Progress of Unitarianism, according to the Boston Morning Post, is not very encouraging to its advocates. Speaking of a review of Dr. Channing's works, in the North American, the Post says,

> His fame must rest on his distinction as a theologist; and even in this he does not profess the faith for which our fathers fled to the wilds of America, and which daily gains ground, in spite of all the "learning and all the talents" of all the opposition, with the Doctor at their head.

The Post, we suppose, may be considered as an impartial witness.

By the way, Boston is sometimes spoken of as a Unitarian city. Why so? The number of Unitarian churches in Boston, mentioned in the Directory for 1835, is 13, including Dr. Lowell's, who protests against being counted as one: Orthodox Congregational, 10,—to which should be added, the Free Church, lately formed; Calvinist Baptist, 6; Episcopal, 6; Methodist, including Rev. Mr. Taylor's Bethel church, 5; Universalist, 4; Roman Catholic, 1, (another nearly built;) New Jerusalem Church, (Swedenbourgian) 1; Friends, 1; Christ-ian, 1.—Total, on the Directory 48. Add two, mentioned above, 50. The Unitarian churches are about one fourth of the whole. Probably there is no large city in the United States, in which a larger share of the sum total of influence is in the hands of evangelical Christians.

RECOMMENDATIONS.

Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure. I. Tim. V. 23.

"Be partaker of other men's sins!" How is it possible? Is not sin a *personal* matter, staining with guilt the soul of him who commits it, and incapable of being transferred to another? Let us see.

By the laying on of hands, a man was commended to the churches, as a fellow laborer in the gospel. He who imposed hands, expressed his approbation of the course which the other might be expected to pursue. If that were a course of sin, he expressed his approbation of those sins. And if he approved them, he was guilty of committing them in his heart. But this is not all.

He that imposed hands on another, encouraged him to go on as it might be expected he would go on. If the imposer of hands was acquainted with the other, and knew his course to be wrong, he plainly encouraged him in sin. If he imposed hands "suddenly," without due acquaintance, he thereby treated sin as a light matter, which it was not worth much pains to guard against, and thus encouraged the commission of it. Thus he would be, in part, the cause of the commission of those sins, and therefore a "partaker" of the guilt. Again:—

He who imposed hands on another, lent him his influence, and thereby made him the more able to do mischief. By that act, he advised the churches to receive him, and, so far as his influence went, promoted all the evils which might be expected from the errors of him on whom hands were laid. In this way, also, he was the voluntary or the careless promoter of whatever mischiefs might be expected to follow, and therefore a "partaker" of the sin.

Does this command apply to ordinations merely? Does it not apply to all cases, in which we are called upon to procure the confidence of the churches for another, by giving our testimony in his favor? If we "bid him God speed" before the public, having reason to expect that he will exert a bad influence, are we not partakers of his sins?

If we expect that he will do much good and much evil, and yet express our conviction that he will do good, but conceal our conviction that he will do evil, do we not break this command? Do we not deceive those who trust our recommendation? Do we "keep *ourselves* pure?"

If we give *unqualified* testimony in favor of a man, because we think he will do more good than harm, and because the meation of his faults will diminish his influence, do we not transgress? If the whole truth would diminish his influence, ought it not to be diminished?

If a case ever occurs, in which it is not our duty to tell the whole truth, both for and against him of whom we speak, should we not refuse to speak at all? Should we not, in such a case, leave him to do what good he can, without making ourselves at all responsible for his doings?

THE AUTHORITY OF LAW.

We have another article from *Ricordo*, in the Christian Mirror of Sept. 17. He proves that his doctrine concerning the origin of government and the authority of law has been maintained by many distinguished writers. He says,—

> My position as to the right of the state to punish an individual for a violation of its laws is clearly supported by Blackstone, vol. 4, page 8, as follows—"The temporal magistrate is empowered to inflict coercive penalties for transgressions against the laws of society; and this *by the consent of individuals*; who, in forming societies did either *tacitly* or *expressly* invest the sovereign power with the right of making laws, and of enforcing obedience to them, when made. The lawfulness therefore of punishing such criminals is founded upon this principle, *that the law, by which they suffer, was made by their own consent*; it is a part of the original contract into which they entered, when first they engaged in society; it was calculated for, and has long contributed to, their own security. This right, therefore being thus conferred by *universal consent*, &c."

We grant that this is found in Blackstone; but is it true? Does the nation derive its right to inflict capital punishment on a murderer, from his consent? Is it the murderer's duty, or has he even the right, to put himself to death? If not, how could he transfer that right to the nation? Blackstone believed that the nation has that right. Whence, on his principles, was it derived? Has the murderer a right to abandon all useful labors, desert his family, and incarcerate himself for life? If not, how could he transfer that right to the nation? *Ricordo* says, that a minor may be punished for crimes, because his natural guardian has consented. Had his natural guardian any right to hang him, or imprison him for life? If not, how could he authorize the nation to do it?

But *Ricordo*, further on, concedes the point in debate. He says,

> God has made men social beings. Society cannot exist without government of some kind or other. Unless a man will go out of the reach of civil society, and live in a cave or on a desolate mountain, he is a subject of civil government somewhere. He *cannot* strictly speaking throw off all government. Even a political caucus must be organized and have a government. If a ship's crew should be cast away upon an uninhabited island, they would necessarily form a government, and place each other under some restraint, so that no one of them should do just as he pleases. At the same time the right of *any particular government*, rather than another, to enforce obedience upon the citizen, is still founded upon his express or presumed assent. And this obedience is due to each and every law, provided it is not inconsistent with the divine law, (and of that each one must decide for himself at his own peril) although to some of them he may be strongly opposed.

This is our doctrine. Here is the foundation of the authority of municipal law,—in the will of God, as made known in the nature which he has given to men, in his providence, in his word. Every nation is *thus* authorized to enact righteous laws, and to enforce them on all who dwell within their borders, whether they "consent" to be so governed or not.—Of minors he says—

> The relation between the parent and the child is involuntary on the part of the child. The obligation of the child to obey the parent is not founded upon its previous assent therefore, but upon the law of nature. And there is a corresponding obligation on the part of the parent to support and *educate* the child. (This, by the way, slaveholders should remember when they claim to be the *quasi* parents of their slaves.) The parent is the natural guardian of his child, and will therefore from a principle of duty as well as natural affection, protect it himself and place it under laws that will aid him in that purpose. In infancy, and childhood, it is unable to take care of itself. It cannot make contracts or manage its concerns. It must be educated, and years must elapse in order to give it experience enough to take part in civil society. From its introduction into the world, a certain period elapses (we know not how long) before it is accountable to its Creator. A still longer period, probably, passes by, before it is accountable to human governments for a violation of the laws. More years must yet elapse, before, in the judgment of the community to which its parents belong, it is able to launch forth alone upon the ocean of life. In our country, the proper period for this great crisis, is adjudged to be 21 years; in some other countries, the period is longer.

Now, we do not know that the child is not "accountable to its Creator" from its birth. In other respects, we assent to the doctrine of this paragraph. Let us see its application to *slavery*.

It belongs to the nation, in its legislative capacity, to determine at what age the child shall cease to be a minor, and be invested with the rights of self-government. The nation ought to decide this question correctly; but it has a *right to decide it*. For ought that appears, it may be fixed in some instances, at 28, or 35, or some other age. It ought to be fixed at that period, at which he will probably have become "able to launch forth alone upon the ocean of life." If there is a class who cannot be expected to become "able" at 21, it is the duty of the government—not to condemn them to perpetual servitude, but—to fix the time of their becoming of age, as their probable improvement shall indicate. This, we maintain, is the case with a great part of the slaves in the United States, and such is the duty of the governments of those states towards them. In the mean time, it is the duty of those states to furnish them with all necessary means and opportunities of becoming qualified for self-government, and protect them against any exertion of power, by their masters or others, except such as their "*quasi* parents" need for the good of their *quasi* children. This is our doctrine concerning the abolition of slavery, for maintaining which we have been called an "advocate of slavery," and many other things, equally bad.

If we have not made our meaning intelligible, we invite further discussion. The subject is certainly important, both in its application to slavery, and to many other practical matters of universal interest.

"THE GENEROUS SOUTH."

> The editor of the Boston Recorder makes us smile at the gravity with which he proposes a plan to unite the South and North in abolishing slavery. He suggests in downright earnest that the United States Government should purchase the freedom of all our slaves, and thus contract a debt of at least six hundred millions of dollars. The revenue of the Government is not sufficient to pay even the interest of that amount. Of course we should have a heavy tariff again, and the South must pay the duties out of which we have to get paid for our slaves. Truly this is a generous and noble plan of Union, and our friend Tracy deserves our gratitude for devising so wise a scheme! We suspect, however, that the organs of Benevolence and Marvellousness are rather larger in our kind brother's head than that of Calculation. [*Southern Baptist.*

This same Southern Baptist, not long since, told us of a slaveholder, who said he would sell his slaves at half their market price, to any one who would make them free. If we recollect aright, he said that many others were ready to do the same, and flouted all northern men who plead for the abolition of slavery, because they did not show the same willingness to promote it at their own expense. Other southern writers have used similar language. We met them on their own terms, and this is his reply. We shall not be laughed out of our offer. We maintain, "in downright earnest," that the north is ready to meet the *expense* of terminating slavery, in the way proposed. We have heard many speak of it, and the universal testimony is, that the north is ready.

If we may trust our "organs" of calculation and memory, a national debt of $600,000,000 would be some three or four times as large as the national debt of the United States in 1815, which has been paid in 20 years without inconvenience. We suppose, therefore, that it is not beyond the ability of the nation to pay it, by considerable efforts, in the course of a few centuries. The amount of public debt, contracted at different times, and paid by the treasury of the U. S. in 43 years, from 1789 to 1832, was, according to the American Almanac, $408,090,-204 08; or more than two thirds of six hundred millions. We hope the ability of the nation will be equally great for 43 years to come. If we canot otherwise extinguish the debt, we will sell a few hundred millions of acres of public lands.

The annual interest of six hundred millions, according to our "calculation," would be thirty six millions. The annual expense of the U. S. government, exclesive of payment of the national debt, is not over twenty millions. Both, added together, would make an annual demand on the treasury, of some fifty-six millions, or less. The revenue of 1832 was about 32 millions. A revenue twice as large would meet all these expenses, and pay eight or ten millions, at least, of the debt, annually. We say, the north is willing to bear it. The Southern Baptist, it seems, is frightened at the thought of his part of the expense. The "generous south," he seems to think, is far from being "generous" enough to permit such an outgo from their own pockets. Perhaps he is correct in his opinion of southern men generally. Perhaps the plan must fail, because they are no more "generous" than he supposes them to be. But, if it must, let the world understand *why* it fails. Let the world understand, that it might have been executed, had the men of the "generous south" been as ready as the men of the cold and calculating north, to part with their dollars for the good of others.

We hope our southern friends will observe, that this charge of covetousness comes from a southern man, and not from us. We know that there are many among them, who do not deserve it.

ANSWERS.

We have been often questioned concerning the clerical standing of Mr. Geo. Thompson. We understand that he does not wish to be called Rev. or Esq. but simply Geo. Thompson. We believe he has never received ordination; and as to license,—no practice like ours exists in England. It is esteemed proper there, among Congregationalists and Baptists, for any church to invite any of its members, or any other Christian, to address them, whenever they please; but such an invitation confers on him who receives it, no authority to address any other church, or even the same church a second time. The class of licensed preachers, in our sense of the term, therefore, does not exist among them. We think it probable that Mr. Thompson may have thus addressed churches in England; but we cannot learn that he has ever been authorized, by any ecclesiastical body, to go forth as a preacher of the gospel.

This case brings up a question, which may be of some practical importance. How shall we deal with unordained English C[illegible] sometimes preach? A man may [illegible] us, wholly destitute of credentials, [illegible] but known to some of us, as one [illegible] quently preached to churches in Eng[illegible] usages require us, before introducing [illegible] our pulpits, to see his credentials, [illegible] dence that he has been examined by [illegible] petent board, and found qualified to [illegible] gospel. What shall we do with [illegible] brother in such a case? Shall we [illegible] our ecclesiastical usages for the sake of [illegible] him? As ministerial intercourse between [illegible] countries is increasing, it may be well [illegible] the question.

"To what church does Mr. Garrison [illegible] is another question, often addressed to us. [illegible] understand that he is not a member of [illegible] church. We cannot learn whether he [illegible] habitual attendant on public worship [illegible] place. While Dr. Beecher preached at Ha[illegible] Street, he attended there frequently; [illegible] presume he does not often go to hear Mr. [illegible] low.

In his paper, and public addresses, Mr. [illegible] rison sometimes expresses [illegible] and other pious feelings which are [illegible] real Christians. Probably he regards [illegible] as a regenerated man, though we [illegible] distinct avowal to that effect. If we [illegible] rectly informed, he does not believe [illegible] tism or the Lord's Supper ought [illegible] istered; that the clergy, as a distinct [illegible] to exist; or that churches, as the term is [illegible] understood among us, ought to [illegible] For preaching, he would substitute [illegible] sion of Christian doctrines and [illegible] neglect to join any church, therefore, [illegible] not from indifference, but from [illegible] scruples. We have known a very [illegible] sons, in whose piety we had confidence, [illegible] whose minds were very singularly [illegible] who held the same opinions on these [illegible]

If any of these statements are erroneous, [illegible] will gladly correct them, on being [illegible] any one who knows the truth.

Gerrit Smith, Esq. has written another [illegible] to the Rev. L. Bacon, which will be [illegible] our last page. The main subject of Mr. [illegible] letter seems to be, the meaning of [illegible] "immediate emancipation," and the [illegible] of applying it to the doctrine held by [illegible] and others. We must say, that he has [illegible] vinced us. We believe, with the Editor [illegible] Southern Christian Herald, an avowed [illegible] of slavery, that the laws of the slave [illegible] states ought to be so amended, as to [illegible] the slaves, the sanctity of their domestic [illegible] tions, conjugal and parental. We [illegible] this ought to be done "immediately." W[illegible] lieve, too, that this would be the death of [illegible] ry; but slavery might be several years [illegible] So of other things that are sinful in the [illegible] system of slavery. They ought to [illegible] once; and if they should, whatever in [illegible] not positively sinful would soon become [illegible] and be laid aside. We hold that the [illegible] emancipation ought to *commence* "imme[illegible] ly;" but we would not say that the slaves [illegible] emancipated, till the work is done.—As to [illegible] ident Young—we suspect that the slaveho[illegible] in Kentucky do understand him, and yet do [illegible] class him with the "immediatists,"—nor [illegible] with those who would emancipate "half [illegible] between now and never." But we need [illegible] more. The letter contains much that is [illegible] lent, and Mr. Bacon's answer will be [illegible] week.

An incendiary text.—It will be [illegible] readers to know, that the Boston Re[illegible] *put its finger* upon *one* "incendiary" [illegible] among our publications, which is adapted to [illegible] cite the slaves to revolt. It is the [illegible] passage of Scripture, which we [illegible] the figure of a kneeling slave. "He that st[illegible] eth a man and selleth him, or if he be found in his hand, he shall surely be put to death." Exodus xxi. 16. [*Human Rights.*

We did not say that the *text* was "[illegible] but that the application of it to the slave[illegible] of the United States was "inflammatory." Most people can see that the *text* is one [illegible] and their application of it another. [illegible] who perverts facts in this way [illegible] able and dishonest; or very honest [illegible] or a well meaning man, blinded by [illegible] or a man very ambitious to be thought [illegible] and very careless about exact truth; [illegible] not be a man whose statements deserve [illegible] confidence.

NORFOLK CONFERENCE.

The annual meeting of this Conference [illegible] held in Quincy, Rev. Mr. Cornell's, [illegible] and 23d ult. Of the twenty churches [illegible] nection, eighteen were represented. Ext[illegible] sive revivals have marked the history of [illegible] past year. Additions have been made to [illegible] of the churches; and all, it is believed, [illegible] joying peace and prosperity.

Sabbath Schools have included a larger num[illegible] ber the past season, than formerly; and [illegible] the tokens for good to *Zion*, it should be [illegible] that the heart of piety in these churches [illegible] coming more and more expansive. *Never* [illegible] the calls of Christian benevolence met with [illegible] readiness. *Never* have the churches [illegible] by their contributions, to extend the [illegible] of the cross of Christ. When facts [illegible] that in this body some of the churches [illegible] doubled their subscriptions for the [illegible] Christianity, the last year, but little [illegible] remain, that truth among themselves [illegible] deeply and practically. Interest [illegible] the meeting of this Conference, from the [illegible] *one* of the *Beloved Pastors* had just [illegible] Europe, whose influence and [illegible] uniformly gladdened these seasons, [illegible] from the fact, that we were together [illegible] our sympathies and prayers with [illegible] church, who, with their affectionate [illegible] have been called to trials and diff[illegible] who have occasion to notice with gr[illegible] hand of that *Being*, "who brings good [illegible] evil, and who makes the wrath of man to [illegible] him." [*Communicated.*

For the Boston Recorder.

Mr. Editor,—I wish to complain of a [illegible] tion which I have frequently experienced, [illegible] which, it would seem, might be remedied. [illegible] is this. I was invited, with the congre[illegible] with which I worship, to attend the [illegible] concert this evening, in one of our ch[illegible] I went accordingly, and united in heart and [illegible] derstanding, as I trust, in the fervent [illegible] which was offered for the conversion [illegible] world. But in the next act of public wor[illegible] Mr. Editor, I could not thus join, for my mem[illegible] ory will not serve to enable me to [illegible] the hymn after hearing it once read, [illegible] hymn was given out which was not to be [illegible] among the multitude of books with which [illegible] of the best pews in the church abounded, I [illegible] obliged to listen to what I could not [illegible]

and which was to me, of course, a mere sound. I wish merely to ask, whether, if the congregation are unwilling to supply their pews with books, it would not be preferable, on such public occasions, to read from the old collection, and thus enable all to join with the understanding in one of the most delightful exercises of public worship. Yours, X.

Monday Evening, Oct. 5th.

NEW PUBLICATIONS.

The Class Book of Natural Theology, for Common Schools and Academies; with numerous Engravings, and a copious list of Questions. By Rev. T. H. Gallaudet, late Principal of the American Asylum for the Deaf and Dumb. Hartford, Belknap and Hamersley, 1835. pp. 196, 18mo.

This is the "Youth's Book on Natural Theology," improved, and adapted to the purposes of a class book in schools. The argument for the existence of God, from the evidences of design in the universe, is made perfectly intelligible to all children who know how to read. If it were a book of religious dogmas, resting on human assertions, there might be objections against introducing it into schools; but as it consists of rigid demonstration, founded on undeniable facts, and therefore justly claiming to be regarded as a *science*, we see not why it should not be taught in schools, as other sciences.

The Legal Classic, or Young American's First Book of Rights and Duties. Designed for Schools and Private Students. By John Phelps, Esq. Amherst, J. S. and C. Adams, 1835. pp. 144, 12mo.

With the object of this book, and the arrangement of subjects, as shown in the table of contents, we are highly pleased. If well executed, as we hope it is, it ought to be introduced into our schools. If not, another ought to be prepared.

The Little Scholar, learning to talk. A Picture Book for Rollo. By his father. Boston, John Allen and Co. 1835. pp. 179, 18mo.

A fine book, full of pictures, to be shown by parents to children while learning to talk, with the mother's talk about them all printed, ready for use.

A Serious Call to a Devout and Holy Life; adapted to all orders of Christians. By Rev. Wm. Law, A. M. A New Edition, carefully revised and abridged, by Howard Malcom, A. M. Boston, Wm. D. Ticknor, 1835. pp. 336. 18mo.

Ship and Shore; or Leaves from the Journal of a Cruise to the Levant. By an officer of the U. S. Navy. New York, Leavitt, Lord and Co. 1835. pp. 312, 12mo.

The Pastor's Daughter; or The Way of Salvation Explained to a Young Inquirer. From Reminiscences of the Conversations of a late distinguished Divine. Written for Abbott's Fireside Series. New York, Leavitt, Lord and Co. Boston, Crocker and Brewster. 1835. pp. 231. 18mo.

National Preacher for September.—Contents. I. The Importance of Domestic Happiness. II. The means of Domestic Happiness. By Rev. Dr. Miller.

The Editor of the N. Y. Evangelist is informed, in reply to his questions in a paper which arrived during our absence and is lost, *that the contract made with us for editing the Recorder has been fulfilled* to the letter, to the present time—*excepting* some variations in the time of certain payments, for the accommodation of the parties; and that its fulfilment is expected to continue, till dissolved by the death of one of the parties, or for some cause not now expected to occur; and also that no gratuitous pecuniary aid has been received, or is expected or desired.—What bearing his questions on this subject have upon our statements concerning his articles on Congregationalism,—none of which he denies,—perhaps he can see, but we cannot. He is welcome, however, to the information.

COMMONWEALTH OF MASSACHUSETTS.

By His Honor **SAMUEL T. ARMSTRONG,**
Lieut. Governor of the Commonwealth of Massachusetts,

A PROCLAMATION

For a DAY OF PUBLIC THANKSGIVING AND PRAISE.

The heart, filled with grateful emotions, finds relief in expressions of praise. The joys and hopes which animate us are imparted by the beneficence of our Father in Heaven: to whom our ancestors, who founded our religious and civil institutions by their wisdom, defended them by their valor, and preserved them by their forecast, resorted in all their perplexities. We have come to the possession of a rich inheritance, the fruit of their toils, sacrifices and prayers. It was He who endowed them with the needed qualities; and he crowned their labors with success. Let us then come before his presence with the voice of thanksgiving. What people have received so liberally of His bounteous goodness as the people of Massachusetts? There have been days of darkness, and seasons of despondency; but light has burst forth, and hope soon appeared. The spring of the year now passing returned to us with beauty and songs. The earth, in summer, was arrayed in its glory. Our garners are filled in autumn. The employments of the husbandman, the artizan, and the merchant, have yielded grateful returns. The cause of charity, temperance and piety is advancing. The fountains of knowledge yielding a full supply, their streams flow freely abroad among all classes. The rich and the poor meet together, and the liberal are still devising liberal things. Our soil, unpressed with the foot of a slave, is the abode of freemen. The laws are respected; justice is dispensed in mercy; quietness is in all the land; the voice of health is heard throughout our borders; and death has but few victims. In circumstances so happy, and under obligations so great, are the people of this Commonwealth called upon to observe a day of *Thanksgiving, Prayer and Praise.*

THURSDAY, THE THIRD DAY OF DECEMBER NEXT, is hereby appointed for that purpose. And all the good people of this Commonwealth are affectionately and earnestly invited to engage in such religious and charitable services, as are customary and befitting a people enjoying the public, domestic and personal benefits which are allotted to us. While our hearts glow at the recital of the blessings, religious and civil, which we possess, or which we hope for, let us not forget to implore the favor of ALMIGHTY GOD upon our national and State Governments, upon all portions of our fellow countrymen, and upon the people of all nations; and, 'uniting works with faith,' let us seek such things as are "good and profitable unto men." In a former age, similar seasons were distinguished by deeds of mercy and forbearance. The land rested from the plough, the servant from his labor, the debtor was released from his bondage, and the poor man was restored to his inheritance. Let us cherish that fraternal regard for all men, which is inculcated and illustrated in the Gospel of our Lord and Saviour Jesus Christ. Let us fear to light up the flame of discord and commotion. Let us shun every deviation from right principles, holding fast to law, order and religion; nor, in our prosperity and greatness, neglect to fear and serve the GOD of our fathers; but let us keep his Sabbaths, and reverence his sanctuary, lest we also become as those Nations whose light is extinct, and whose glory is in the dust.

Given at the Council Chamber, in Boston, this third day of October, in the year of our Lord, one thousand eight hundred and thirty-five, and the sixtieth year of the Independence of the United States.

SAMUEL T. ARMSTRONG.

By His Honor, the Lieutenant Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts.

For the Boston Recorder.

ABBOT FEMALE SEMINARY.

Last week was held a semi-annual examination of the Abbot Female Seminary, in Andover, now under the charge of Mr. and Miss Brown, and Miss Stone. Between 70 and 80 pupils were present and examined, and every thing indicated the increasing prosperity of this excellent institution. The exercises were highly creditable both to teachers and pupils. The manner in which the classes acquitted themselves in the severer studies, (though only allowed to fit themselves by a hasty review, of a week or so) showed that thorough discipline we should expect from a teacher who possessed the excellent judgment and solid acquirements of Mr. Brown.

This examination, happily for the prospects of education among us, was a very different thing from those usually called so, which are but displays of the well-drilled talents of some few pupils, extraordinarily favored by nature, who exhibit their superficial acquirements, to the gratification of their own and their parent's vanity, while the bulk of the parents and relatives leave the room with no definite impression of the progress of their children, either in intellectual pursuits, or that more important education of the moral and religious feelings which fits for self-government.

The most perfect confidence too seemed to reign; and it was gratifying to notice a healthful and happy expression of countenances, and ease of manners, so different from the awkwardness, and jaded looks of envy, discontent and irksome restraint in things innocent and graceful, often so painfully visible in female schools. Indeed, no instance appeared of that folly which sacrifices health to love of display, the body to the mind, but equal justice seemed to be rendered to each. Few faces indicated that the temperament of the individual had suffered from over intellectual excitement, the bane of our children's school. The judicious religious, moral, intellectual and physical management of his school is worthy of the confidence of Christian parents.

J. W. J.

The Mercantile Journal states that a clergyman from the country, who undertook to officiate in one of the churches in this city on Sunday last, absolutely fell asleep in the pulpit, and kept the congregation in suspense about half an hour, before he got through his nap! [*Zion's Herald.*

We suppose we know the facts in this case. If so, it did not happen in Boston. The minister's fault did not consist in falling asleep, but in going into the pulpit to fulfil an engagement, when unforseen but unavoidable labors and watchings for the good of others had rendered it physically impossible for him to keep awake. He ought to have considered himself released from his engagement by the act of God, and to have staid at home.

Foreign.

Paris dates to Sept. 1 have been received. The bill, imposing restrictions on the press, in France, had passed the Chamber of Deputies, with amendments, yeas, 256, nays 153. The cholera was subsiding in the south of France, and spreading in the north of Italy. In England, the ministry had been defeated in the House of Lords, on the Corporation Reform Bill, 89 to 160. The Commons were decided in their favor. Nothing else of much importance.

A London paper of Aug. 27, says—"The Mexican Ministers leaves town on Saturday, for the Spanish capital, to sign the special treaty of amity and commerce, which he has been negociating simultaneously with the great independence of the Spanish Americas, and which is at length settled upon a basis satisfactory to both countries."

IMPORTANT FROM TEXAS.—The New-Orleans True American of the 15th ult. contains the following late and important intelligence from Texas:

"By the arrival of the schooner Lady Madison, Capt. Dunford, from Velasco, whence she started on the 27th ult., we are put in possession of late intelligence from Texas. It appears that the country is in a state of extraordinary excitement, and at the eve of a revolution. The alarming progress of Centralism through the rest of the Mexican republic—a threatened invasion by Santa Anna—a meditated sale of a large quantity of settled territory—the imposition of burthensome and unequal taxes on the commerce of the country, and the arrest of the Governor, are circumstances which have aroused the people of Texas to the defence of their rights, and to resist oppression. Meetings have been held in all the towns and villages. Among the rest, Columbia, Harrisburg, Valisco, Brazoria, and San Phillippe, have adopted resolutions expressive of indignation at the proceedings of the General Government, and of a determination to resist them. A convention has also been called by those meetings, and a determination expressed to abide by its decision. The convention was to have met on the 14th September, and it was expected that it would take such measures as will excite Santa Anna to prosecute his threatened invasion. It will doubtless call upon every Texonian to resist, by every honorable means—remonstrances first and arms afterwards—the usurpations of Centralism.

It is stated that all the states of Mexico, except Texas, have given their assent to Centralism to the dominion of Santa Anna. This system is doubtless the proper one for the Mexican people, but it will not do for the Americans. Texas cannot submit to it; her only resource is in arms. A declaration of independence is the next thing we will doubtless hear of.

Santa Anna is concentrating a large force at Saltillo. If he moves one step towards Texas, it will amount to a declaration of war.

The political and military chiefs have issued proclamations for the purpose of allaying the excitement, but they are little regarded.

The Texonians look with confidence towards their fellow-citizens of the United States, particularly to those of the Western States, for assistance in case of a war with Santa Anna. It is hoped that they will not be disappointed in this expectation. In fact we believe that at the first signal, thousands of the hardy sons of the West will cross the boundary to join their former fellow-citizen in maintaining the principles of '76.

At a meeting of the citizens of Columbia, on the 15th of August, it was Resolved, That a committee composed of fifteen persons, *to be called a Committee of Safety and Correspondence for the Jurisdiction of Columbia*, be elected, and that they be instructed to prepare an address to all the jurisdiction of Texas, requesting them to co-operate with us in the call of a consultation of all Texas.

WEST INDIES.—We mentioned in a late number of our paper, that the Legislature of Jamaica had been dissolved by the Governor—the Marquis of Sligo—a day or two after it had been called together for the despatch of public business. This decisive step was adopted in consequence of the intemperate and disrespectful terms in which the answer of the Assembly to the speech from the Throne was conceived. His Excellency had congratulated the two Houses on the manner which the Permanent Police had discharged their duty, but recommended that funds should be placed at his disposal, for the purpose of procuring the assistance of non commissioned officers of the line, in rendering that service even more efficient. It was then stated that two new measures would soon be presented to the Houses, one for uniting the Caymanas with Jamaica, and the other for providing accommodation to emigrants arriving in the Colony, till such time as they were otherwise provided for. His Excellency, in conclusion, drew a flattering picture of the tranquil state of the Island, and of the richness of the crops which had just been housed.

The following are extracts from the Assembly's reply:—

"We congratulate your Excellency on having received 'such reports' as enabled you to state, that the police has attained a degree of efficiency, 'not to have been expected in so short a time,' and however anxious we may be to procure officers acquainted with military discipline, or with habits which are usual to similar bodies in other countries, yet we cannot, in duty to our constitutents, place beyond our control so large a sum of money as is required for the maintenance of that body, for a longer period than one year.

"As guardians of the public purse, we have ever, to the utmost extent of the resources of the Colony, most liberally contributed to the support of the Government; but we will freely say to your Excellency, that we consider the solemn engagement which we came under in former times, and in a different state of society, for the support of a limited military garrison, to have been annulled along with the far more solemn engagements of the English Government, under which our property in slaves was acquired, and to protect which we agreed to aid in paying the troops. * * * * * * *

"We are exceedingly happy to hear from your Excellency, that the colony remains in a most undisturbed state of tranquility; more especially so, as within even a few days alarming rumors have been afloat of meditated mischief in several districts of the island.

"That the crop of the present year has been secured over the greater part of the island, is so far satisfactory, although in many cases, it has been at very considerable additional expense, and at a most ruinous sacrifice of cultivation. But whatever may await the future, the first object of proprietors naturally was, to secure the crop upon the ground, for which purposes they took care to keep their factories in operation, however much their field cultivation might be neglected.

"On all estates not strongly handed, it is a notorious fact that from the limited time of labor and slow working of the people, the whole strength of the plantations had been employed during the last six or seven months in taking off the canes upon the ground, without being able to do anything whatever to their fields, in preparing for next crop, by putting in plants, or clearing either canes or pastures. It is quite unnecessary to say what must be the ruinous effect of this neglect of cultivation upon the next and every succeeding crop.

"As every cane cut for the crop just finished, was planted under the old system, the result cannot of course be taken as a criterion of the working of the apprenticeship system. When more perfect returns shall have been obtained, the deficiency of the present crop, as compared with that of former years, will be correctly ascertained, and we apprehend will be found greater than that anticipated by your Excellency.

"Your Excellency ascribes this deficiency to the weather; but in reality, never was there a finer season, or a more promising appearance of canes, which your Excellency has acknowledged in stating to the Colonial Secretary, in your despatch of the 13th December last, 'that the crop was never better in appearance than this year, and therefore, if there is any little deficiency in the negroes work this crop, it will I hope be made up by the extra quantity which the ground produces this year.' We are sorry to say it has not been made up, the crop is greatly deficient, and many British ships have, in consequence, returned to half cargoes, and some with none at all.

"We are gratified to be informed by your Excellency, that the appearance of the ensuing coffee crop is most luxuriant, and that, from inquiries your Excellency has made, although many of the sugar estates are rather backward, the average condition is far better than your Excellency had anticipated, your Excellency having always considered the success of the next crop to be much less certain than that of succeeding years. It would be a great comfort to us, were we able to discover any possible ground of hopes that succeeding crops would improve, our decided conviction being that each succeeding crop will be progressively worse.—That, in some few cases the apprentices do work for wages is true; but we deeply regret to say, from our personal experience of the past year, the opposite disposition so immeasurably preponderates, that no confidence whatever can be placed in voluntary labor.

"We deeply regret our inability to join in the favorable anticipations entertained by your Excellency of the success of the new system. Knowing, as we do, the prevailing reluctance evinced by the people to labor; the thefts, negligences and outrages of every description, that are becoming of such frequent occurrence: seeing large portions of our neglected cane fields becoming over-run with weeds, and a still larger extent of our pasture-lands returning to a state of nature; seeing, in fact, desolation overspreading the very face of the land, it is impossible for us, without abandoning the evidence of our senses, to entertain favorable anticipations, or to divest ourselves of the painful conviction, that progressive and rapid deterioration thereof must (unless strong preventive measures are applied) complete the ruin of the Colony."

His Excellency answered this address in the following manner:—

"*Mr. Speaker, and Gentlemen of the House of Assembly.*

"The unusual style of your address prevents my doing more on the present occasion than simply to acknowledge its delivery."

Immediately after this, and before the Members of the House of Assembly had well arrived in their own Chamber, they were summoned to wait upon His Excellency in the Council Room, when the Parliament was dissolved.

The new House of Assembly, it is more than probable, will be an exact counterpart of that just dissolved, and how the differences between the planters and the Executive are to be ultimately settled, it is impossible to say. One thing apears tolerably clear, that the former, instead of lending their assistance to give the apprenticeship system a fair trial, have, ever since it came into operation, done their best to frustrate it. [*Montreal Herald.*

COLONIAL.

From the New York Journal of Commerce.

Late and interesting from Liberia.—By an arrival at Norfolk we have received Liberia papers to the 31st of July inclusive. They bring us the melancholy intelligence that a frontier settlement in the Colony, called Port Cresson, which had been conducted upon Quaker principles in respect to preparations for defence, was attacked by a native tribe on the night of June 10th, and *about twenty-four of the inhabitants massacred!* As it was expected that the neighboring settlement at Edina would also be attacked, a corps of volunteers was sent up from Monrovia, to aid in protecting it. Furthermore, the Colony had issued a conditional Declaration of War against the hostile chief. There is no doubt of the Colony being able to put down any native force which can be brought against it.

The Ship Indianna arrived a Liberia from Savannah, on the 20th of August with emigrants; all well.

MONROVIA, June 30.

Dreadful Catastrophe.—At ten o'clock on the night of the 13th of June, an express arrived from William L. Weaver, Esq. Superintendent of the settlement at Edina, communicating the dreadful intelligence of an attack by the natives, on the infant settlement of Port Cresson, and of the cruel slaughter of seventeen settlers: the following is a copy of the letter.

Nathaniel Brander, Esq. EDINA, June 11, 1835.

Dear Sir,—I am sorry to inform you of the dreadful circumstance which took place on the night of the 10th inst. King Joe Harris has taken an armed force over to Port Cresson, and killed and wounded about eighteen persons. We are at present in a state of war; if you can get any volunteers to come down, you will confer a great favor on an unprotected people. We on this side of the river are in a state of defence, enough to defend ourselves in the small way, but we have only one barrel of powder on hand at present. No more, but remain yours respectfully,

WM. L. WEAVER.

Immediately on the reception of the letter, the Vice Agent called the inhabitants together and proceeded to make arrangements to succour Edina, which it was supposed would be attacked by the savage and blood thirsty foe.

On the 16th the Brig Ruth, Capt. Taylor, arrived from Little Bassa, Bringing Mr. Pinney, who at the time of the massacre, was about eighteen miles up the river, at a place selected for a missionary location. The intelligence by Mr. Pinney is still more painful. A letter from D. W. Whitehurst, Esq. (at Edina) written subsequently to Mr. Weaver's states the number killed at 27, in addition to some that have since died of wounds. From this number, however, must be deducted the three brought up in the St. Lucia. What was the immediate cause of the attack, we have not been able to learn, but we have no hesitancy in believing, that the smallest show of military preparation would have prevented the attack. But the principle on which the colony was founded is one that forbids every thing like military preparation. Consequently, they fall an easy prey to the villanous savages.

MONROVIA, July 31.—*From Edina.*—On the 10th inst. the schr. Timbuctoo, Captain Fernandez, arrived from Edina with 35 of the unfortunate Port Cresson Company. They were truly in a pitable predicament, many having nothing more than their clothes which they stood in. Their sufferings and privations, were promptly met by the attention of the people in this place.

On the 14th the Colonial Council met at the Agency House, and after reading the proceedings of said meetings and the latest intelligence from Edina, proceeded to pass resolutions, declaring war against King Joe Harris, unless he should give satisfaction for their outrages and security for the peace of the colony in future; and for raising 100 men to accompany an agent to Bassa, to negociate with him: and finally,

That the Acting Agent be vested with authority to make any laws or regulations that he may deem needful, during the disturbed state of affairs at Edina; and any laws so made shall be of the same force and effect, as though made by the whole council assembled.

The acting agent of the Colony at Liberia had issued his proclamation, postponing the election of civil officers of the Colony, to the 2d Tuesday in December, the officers to be then elected to enter upon their duties on the 1st day of January.

The agricultural prospects of the Colony were highly favorable. Children to the number of 140 were receiving an education, by the bounty of the ladies in Richmond, Va. and Philadelphia, and 72 by virtue of funds furnished by the Episcopal Church of the United States.

Domestic.

Rail Road to Lake Champlain and Ogdensburg.—Colonel Long, of the U. S. Topographical Engineer corps, has received instructions to make investigations relative to the survey of one or more routes for rail roads leading from the Merrimack to the Connecticut river, and thence in a direction either to Whitehall or to Burlington on Lake Champlain, with a view also to its ultimate extension to Ogdensburg, or some other suitable point on the river St. Lawrence. He proposes to begin with a course leading from the Merrimack river at or near Concord, N. H. and proceeding thence to the Connecticut river at or near Windsor, Vermont, and subsequently to make such other examinations and surveys as the nature of the service may seem to require.

A Profitable Business.—The new steamboat Portland has been on the line between this city and Portland, eight weeks. She has left each place three times a week, having been in motion every night, and no storm has prevented, nor any accident interrupted her regular trips. Her success has been almost unparalleled. It is estimated that the number of passengers has averaged, nightly, 225. These, multiplied by 48, the number of passages performed, would give an aggregate of 10,800 persons, who have participated in her elegant accommodations. The aggregate receipts, at $3 each passenger, is $34,400! Allowing $200, a liberal estimate, for the expense of each night, and the net profits amount to the very handsome sum of $24,700. At this rate, in two entire seasons more, the stockholders will be paid back every farthing of their capital, nearly $100,000, and be in possession of a pretty snug amount of surplus funds. Surely this is *steaming it* to some purpose. [*Traveller.*

Small Pox.—Three cases of this disease have recently appeared at Charlestown, in the neighborhood of the Bunker Hill Monument, which were promptly removed to the Quarantine Hospital, which, we are sorry to remark, has scarcely been free from the small pox a week, at any one time, for a year. Most of the patients arrive in vessels from various ports in Europe. We were informed on Saturday, that thirteen cases also existed at Concord, N. H., and our informant mentioned two deaths. Both at Charlestown and Concord the disease was introduced by the same individual, who journeyed from New York with a mild varioloid. A case has likewise occurred at Attleborough, in this state. [*Medical and Surgical Journal.*

Madam'lle Celeste.—The Transcript says, that the $13,000 received by Madamoiselle Celeste, was for 55 nights' performance, and not 25, as before stated. In regard to the *character* and *tendency* of her performances, the Galaxy makes the following remarks.

"We have had for some time a literary connection with the theatre, and are much interested that it should be pruned from all improper tendencies, or any exhibitions that will tend to degrade it. We are conscious that we are coming out boldly in the assertion we are about to make—but the opinion which has given rise to it, has been formed after mature deliberation—we are decided, that Mad'selle Celeste's dancing is *highly immoral*—and of course improper, and calculated to lessen the respectability of the stage.

"We know that she has been every where praised—her movements have been called the 'poetry of motion'—and she denominated by admiring swains, 'the fairy,' 'the sylph,' &c. &c. &c. Some may ridicule our views, and talk of 'affected modesty,' 'prudish squeamishness,' and the like—it won't trouble us. We shall still adhere to the ground we have taken. Her *grace*, so far from destroying in any measure, the *indelicacy* of her movements, serves to increase the evil effects. *There is immorality in her dancing.* Nothing should be represented on the stage, that a man would be unwilling for his wife or sister to perform in his own parlor. Let Mad. Celeste's supporters ask themselves if they would permit this?—for the question is a fair test of the propriety of her performances. They would not do it. We have seen modest women blush when looking at her—that is proof enough for us—yes, the very fact that she requires defence in such a case, is the best argument against her."

The Antimasonic State Convention, held last evening, nominated Wm. Foster for Lieut. Governor. There were 80 ballots, of which Mr. Foster had 78.

The Commonwealth and Merchants Banks, in Boston, have discontinued issuing bills of one dollar, and on the 4th of March next will discontinue those of two and three dollars.

ECCLESIASTICAL.

Rev. PHILETUS CLARK, was installed Pastor of the First Congregational Church and Society in Windsor, Mass. Sept. 29th, 1835. Introductory Prayer by Rev. Mr. Bisbee of Middlefield. Sermon by Rev. Mr. White of Southampton. Installing Prayer by Rev. Mr. Jennings of Dalton. Charge to the Pastor by Rev. Mr. Dorrance, late Pastor of the Church. Fellowship of the Churches by Rev. Mr. Hawley of Hinsdale. Address to the People by Rev. Mr. Hooker of Lanesborough. Concluding Prayer by Rev. Mr. Rawson of Peru.

On Wednesday, the 16th of September, the Rev. L. R. POWELL was ordained as Pastor of the Presbyterian Church in Scott, N. Y. Introductory Prayer by Rev. Mr. Bliss of Virgil; Sermon by Rev. J. I. Foot of Cortland Village; Consecrating Prayer by the Rev. Mr. Clark of Preble; Charge to the Pastor by Rev. Mr. Clark of Truxton; Charge to the People by Rev. Mr. Platt of Homer; Concluding Prayer by Rev. Mr. Brewster of Fabius.

Rev. WILLIAM TOWNLEY was installed over the Church and Congregation of Centreville, Orance Co. N. Y. on the 23d ult. Sermon by Rev. Wm. B. Barton, of Woodbridge, N. J.

The new Orthodox Congregational Meetinghouse in Troy, N. H. was dedicated to the Father, Son and Holy Spirit, Sept. 30th, 1835. The Rev. Preserved Smith invoked the divine blessing, and read the Scriptures; Rev. Mr. Sabin of Fitzwilliam offered Prayer; Rev. Mr. Bates of Templeton, Mass. preached the Sermon; Rev. Mr. Barstow of Keene, made an Address, and offered the dedicatory Prayer; and Rev. Mr. Lyman of Jaffrey, offered the closing Prayer, and pronounced the Benediction.

It was an occasion of deep interest to the Church and Society who have so long been destitute of a regular place of public worship.

NOTICES.

The *Suffolk Conference of Churches* will meet at the Vestry of Pine street Meetinghouse, on Wednesday, at 10 o'clock A. M. Oct. 28th inst. Public services in the Meetinghouse at 3 P. M. 3w.

The Annual Meeting of the *Fatherless and Widow's Society*, will be holden on Wednesday next, in the lower Vestry of Park street Church, at 3 o'clock P. M. The Society will be addressed by the Rev. Mr. Rogers. Members and all ladies friendly to the object are invited to attend. By order of the Board, E. F. THRESHER, Sec'y.

The *Taunton and Vicinity Conference of Churches*, will meet on the thirteenth of the present month, in Seekonk, at Rev. Mr. Barney's Church, at 2 o'clock P. M. E. SANFORD, *Clerk of Conference.*
Raynham, Sept. 5, 1835.

The *Worcester County Auxiliary Bible Society* will hold their annual meeting at Worcester, on Thursday the 15th day of October. Addresses at 2 o'clock P. M. A. D. FOSTER, *Sec'y.*

The ministers composing the *Norfolk Association*, are respectfully notified, that their next meeting is appointed at the Rev. Mr. Sheldon's, Easton, on Tuesday, the 27th inst.
Dorchester, Oct. 5, 1835. D. SANFORD, *Scribe.*

The *Essex South Conference of Churches* will hold its next meeting at Essex, at the Rev. Robert Crowell's Meetinghouse, on the *second* Wednesday, the 14th day of October next. The meeting will be organized for business at 9 o'clock A. M. Public religious exercises will commence at 10 o'clock. JAMES F. McEWEN, *Clerk.*
Topsfield, Sept. 28, 1835.

The *Middlesex South Conference of Churches* will meet in Holliston, on Tuesday the 13th of Oct. next, at 9 o'clock A. M. to remain in session that and the following day. The public services of the occasion will be,—Tuesday, 2 o'clock P. M. anniversary of the S. M. C. Domestic Missionary Society. In the evening a Sermon. Wednesday 10 o'clock A. M. anniversary of the S. M. C. Education Society. 2 o'clock P. M., Report of Churches, to be followed by the administration of the Lord's Supper.
Sherburne, Sept. 14, 1835. 2w. S. LEE, *Scribe of Conf.*

The *Auxiliary Foreign Mission Society* of the Brookfield Association, will hold their annual meeting at the Meetinghouse in New Braintree, on Tuesday, 20th of October next, at 2 o'clock P. M.
Brookfield, Sept. 23, 1835. MICAH STONE, *Sec'y.*

The *Auxiliary Foreign Mission Society* of Worcester Central Association, will hold its next annual meeting at Rutland, in the Rev. Mr. Clark's Meetinghouse, on Wednesday, the 21st day of Oct. inst. at eleven o'clock A. M. for business, and at half past one P. M. for the public exercises. There will be a sermon and several addresses. The several Foreign Missionary Associations within the limits of this Society are desired to make their collections by or before the above meeting, and pay them over to the Treasurer, Mr. Henry Wheeler, of Worcester, that they may be acknowledged in his Report.
Paxton, Oct. 2nd, 1835. JAS. D. FARNSWORTH, *Sec. pro tem.*

The *Auxiliary Foreign Mission Society* of Worcester North Vicinity, will hold its annual meeting in Westminster on Thursday, the 22nd of October, at 11 o'clock A. M. ☞ The meeting at 11 o'clock is for the purpose of attending to the public exercises and addresses, and not merely a business meeting. C. MANN, *Sec.*

The *Pilgrim Conference of Churches*, will hold its next meeting in the Congregational Meetinghouse in Hanson, on Tuesday and Wednesday, Oct. 20 and 21, to begin on Tuesday, at 10 A. M. Donations in aid of Domestic Missions will then be paid in.
ABRAM JACKSON, PLUMMER CHASE, } *Com. of Arrangements.*

AMERICAN EDUCATION SOCIETY.—The regular Quarterly Meeting of the Board of Directors will be held at the Rooms of the Society in Boston, on Wednesday, the fourteenth day of October, 1835, at 10 o'clock, A. M.—An Examining Committee of the Board will attend at the same place on Tuesday, the day preceding, at 3 o'clock, P. M., for the examination of candidates who shall apply for the patronage of the Society. By order of the Board,
2w. WILLIAM COGSWELL, *Sec'y.*

A CARD.—It is quite common for a people to make their minister a member of some of the religious benevolent institutions of the age, during their *first* love; but much less so, when that love has, in the lapse of years, had time to wax cool, and opposers and enemies to grow up and begin a war of extermination. It is therefore, with peculiar pleasure, that I acknowledge the receipt of *Fifty Dollars*, from my *friends* in the church in this place, to constitute me an honorary member of the A. B. C. F. M. and *Ten Dollars* to make me an honorary member of the Mass. Sab. School Society.
Princeton, Sept. 22, 1835. A. PHILLIPS.

A CARD.—Mr. and Mrs. DODGE gratefully acknowledge a donation of *Twenty Dollars*, from the Young Ladies of the Pittsfield Female Seminary, to constitute them Life Members of the Mass. Sab. School Society. Their hearts are made glad by this testimonial of the esteem and affection of those that have been committed to their care, but they are still more rejoiced at the new evidence it affords them, of their pupils' love for "those who are ready to perish." May this seed which they have sown in the morning, spring up and bear fruit, an hundred fold, to the glory of God. *Oct. 6th, 1835.*

Marriages.

In Boston, Mr. Horace B. Darling, to Miss Mehitable S. Lord—Mr. David Chenery of Watertown, to Miss Caroline Homer—Mr. Daniel P. Marble of Leicester, to Miss Elizabeth G. Hawes—Mr. Daniel Brown to Miss Elizabeth Ball—Mr. John B. Colman to Miss Lucy H. Clough—Mr. John Smith to Miss Elizabeth Smith.

At Andover, Mr. Abijah R. Baker, Professor of Intellectual and Moral Philosophy of the Teacher's Seminary, to Miss Harriet N. Woods, daughter of Rev. Dr. Woods.

In Groton, Sept. 22, Mr. Asa D. Farnsworth, of Lancaster, to Miss Betsy Sawtell, youngest daughter of Dea. Joseph Sawtell.

At Antrim, N. H. Oct. 1, Rev. Josiah Ballard, of Chesterfield, N. H. to Miss Elizabeth D. Whiton, daughter of Rev. J. M. Whiton, of Antrim.

In Cleaveland, Ohio, J. R. Cunningham, Esq. of Columbia, S. C. to Miss Caroline, daughter of the late Newton Willey, of Boston.

At Rupert, Vt. on the 26th ultimo, by Rev. W. James of Albany, Rev. G. S. WILSON, of Windsor, Vt., to Miss JULIA R. PRESTON, of the former place.

Deaths.

In Boston, Margaret Kenny 25—Jeremiah Lorden 57—John Gale 43—Ann H. Tirrel 40—Lydia Heath 61—John Pinder 62—Elibabeth Keen 50—Elijah Rogers 32—Elijah Howard 32—Rufus Baxter 70—Eldad Brown, formerly of Tewksbury, 56.

In Princeton, Sept. 27, Jonas Franklin Goodnow, 11 months, son of Mr. Erastus D. G.

In Pepperell, Sept. 21, Mr. Sampson Bowers, 47.

In Keene, Mr. George C. Dean, 35; Capt Jona. F. Sanderson, 46, late of Stoddard; Miss Jane N. Wallin, 19, late of Boston.

In Groton, Hon. Timothy Fuller, 57, formerly a Member of Congress.

At Mass. Hospital, Isaac D. Vose, Esq. 65, a native of Milton.

In Roxbury, Mr. Nathaniel Tileston, 72.

In Canton, Mr. John Mousfield, 70.

Deaths in this city, last week, 42—24 m. 18 fem.

BRADFORD ACADEMY.

MALE DEPARTMENT.

The Winter Term will commence Nov. 25, and continue 18 weeks. Board and tuition as usual.

FEMALE DEPARTMENT.

The Winter Term of this Department will commence Nov. 25, and continue sixteen weeks.

Tuition $7.00. Board $1,84 per week. Fuel and lights a separate charge. Tuition and $10 towards the expense of fuel and board to be paid in advance.

Bradford, Oct. 9, 1835. JESSE KIMBALL, *Sec'y.* 3w.

ABBOT FEMALE ACADEMY.

The Fall Term of the Abbot Female Academy, will commence on Thursday, Oct. 22d, and continue eleven weeks.

Tuition in the English branches, $5 00
" " Greek, Latin and French, 1 00 each additional. For pupils under ten years of age, the charge will be 1,00 less per term.

Oct. 9. 2w. SAMUEL G. BROWN, *Principal.*

TEACHER WANTED.

The Trustees of the Charlestown Female Seminary, wish to employ in their Institution, after the present term, one or more additional Associate Principals. No lady need apply who is not thoroughly qualified to teach all the branches of an English education. Applications will be received until the first of November next, to be addressed to Dr. John W. Valentine, Secretary of the Board, Charlestown, Mass. Per order of the Trustees,
HENRY JACKSON, *President.*

Charlestown, Oct. 9, 1835. 4w.

VALUABLE SCHOOL BOOKS.

The attention of Teachers, School Committees, and of all those interested in the important subject of Education in Common Schools, is particularly requested to the following new, highly approved and very popular series of School Books.

THE FRANKLIN PRIMER.—"This little book is one of the most ingenious improvements in this branch of instruction, that has hitherto been recorded in our Journal. We would not leave this highly meritorious production without adverting to its excellent adaptation to the minds of very young children. All the reading lessons are simple, easy, intelligible and natural in their style; and they will prepare the little learner to read with an unassuming and lively manner, in works of a higher order."—*Annals of Education.*

THE IMPROVED READER.—"In regard to this little volume, we think that it deserves recommendation as a highly valuable auxiliary to an attentive parent or instructor, well calculated to facilitate the labor of teaching, to engage the interest, as well as promote the progress of young children. It is compiled in a great measure, upon a new plan, having the excellent advantage of compelling both teacher and pupil to a more active exercise of the mind, than is required in many books for reading. A main object is to teach the meaning of words; which is done by a series of conversations between a mother and her son, in which many important terms in common use, are defined with great simplicity, perspicuity and exactness." [*Christian Register.*

THE GENERAL CLASS BOOK.—"The principal excellence of this work, and of the others which have preceded it, by the same author, consists in its adaptation to the capacities of children in the different stages of their early education, a circumstance which one would suppose, had been almost forgotten by most writers of this class of books. We hope this work will have a fair trial in all our primary schools; and we think it will be as successful, as we understand the Franklin Primer and the Improved Reader have been, where they have been tried."—*Rev. Edward Hitchcock, Professor of Chemistry in Amherst College.*

The above are but a specimen of the recommendations that have been received, relative to the books individually considered. Concerning the series, the Christian Examiner, in an extended review, holds the following language, viz.—"The author of the books, which we take pleasure in noticing, and in asking for them the attention of our readers, does not claim the praise of originality; but he has carried forward his plan of facile instruction more completely than is done in any similar book in our language, which has come to our knowledge." The books have also received the approval of a Convention of more than two hundred ladies and gentlemen, teachers and other friends of education, and have been favorably noticed by many of the most distinguished professors and successful teachers in New England.

☞ Teachers and School Committees are respectfully invited to call and examine the above, at

Oct. 9. 3w. LIGHT & HORTON'S, *No. 1 Cornhill, Boston.*

VALUABLE BOOKS,
Offered for Sale at No. 9 Cornhill,
by William Peirce.

ROBINSON'S Greek Antiquities; Passow's Greek Lexicon; Theatre of the Greeks; Dumesnil's Latin Synonymes; Bos on the Greek Elipses; Burnek's Sophocles; Maittaire on the Gk. Dialects; Schutzst Æschylus; Hermann on the Greek Metres; Heroditus, 2 vols.; Oratores Attici Graeci, 16 vols. 8vo.; Thucydides; Plato's Dialogues; Sophocles' Tragedies, 4 vols; Trollope's Homer's Iliad; Notae in Euripidem; Longini opera, ed Weiske; Voss Homer; Klopstock's Messiah; Vincent Bourne's Poems; Foscolo's Dante, 1 vol.; Irving's Columbus; Irving's Companions of Columbus; Irving's Conquest of Grenada; Museum of For. Lit. and Science, 12 vols, from 1826 to 1832; Modern Traveller, 30 vols.; Burton's Anatomy of Melancholy, 2 vols.; Christian Spectator, monthly series, 10 vols.; Family Library, 72 vols.; Boccaccio; Clarendon's History of the Rebellion in England; Gibbon's Rome, 4 vols.; Smith's Scripture Testimony on the Messiah; Tooke's Diversions of Purley; Darwin's Botanic Garden; Hooke's Roman History; Niebuhr's History of Rome; Hartley on Man; Poeti Italiani Maggiori; Bojardo Orlando Immorato; Whelpley's Triangle; Montesquieu's Spirit of Laws; Genlis's Memoirs; Stewart's Works, 7 vols; Mitchell's Encyclopedia; Horseley's Sermons, 2 vols; Berkley's Works, 3 vols; Hallam's Constitutional History, 3 vols; Leighton's Complete Works, 2 vols.

The above embraces a small part of a Clergyman's private Library, which is now open at the store of William Peirce. Persons who are collecting books for their private Library or Colleges, would do well to call as above, as these books are to be sold cheap. *Oct. 9.*

THE YOUNG MAN'S OWN BOOK:

A MANUAL OF POLITENESS, intellectual improvement, and moral deportment, calculated to form the character on a solid basis, and to insure respectability and success in life.

THE YOUNG LADY'S OWN BOOK; A manual of intellectual improvement and moral deportment, by the author of the Young Man's Own Book.

THE YOUNG MAN'S SUNDAY BOOK: A practical exhibition of Doctrines, duties and principles, adapted to improve the Taste, to excite the Reflection, and to promote the piety, usefulness and happiness of the Young.

THE YOUNG LADY'S SUNDAY BOOK: A practical manual of the Christian duties of piety, benevolence and self-government, prepared with particular reference to the formation of the female character, by the author of "The Young Man's Sunday Book."

THE HUMORIST'S OWN BOOK: A cabinet of original and selected anecdotes, bon mots, sports of fancy, and traits of character, intended to furnish occasion for reflection as well as mirth, by the author of the *Young Man's Own Book.*

THE PARLOR LETTER WRITER, and Secretary's Assistant: consisting of original letters on every occurrence in Life, written in a concise and familiar style, and adapted to both sexes, to which are added, complimentary cards, wills, bonds, &c. by R. Turner. The above for sale in any quantities to the trade, or at retail, by WILLIAM PEIRCE, 9 Cornhill. *Oct. 9.*

A Popular School Book.

EMERSON'S Watts on the Mind; with corrections, questions and supplement. The author of the Young Man's Guide, remarks, "would not the careful study of a single chapter of Watts' Improvement of the Mind, be of more real, practical value, than the perusal of all that the best novel writers, Walter Scott not excepted, have ever written?" For Sale by JAMES LORING, No. 132 Washington street. *Oct. 9.*

Doctrinal Tract, No. 29.

SOVEREIGNTY OF GOD in the Exercise of Mercy. An Exposition of the Parable of the Vineyard. By Rev. Thomas H. Skinner, D. D. This day published by PERKINS, MARVIN & CO. *Oct. 9.*

Woodbridge and Willard's Universal Geography.

A SYSTEM of Universal Geography, on the principles of comparison and classification, by William Channing Woodbridge, Corresponding Member of the Geographical Society of Paris. Sixth edition, illustrated with Maps and Engravings; and accompanied by an Atlas, exhibiting, in connexion with the outlines of countries, their climate and productions, the prevailing religions, forms of government, and degrees of civilization; and the comparative size of towns, rivers and mountains—accompanied by modern and ancient Atlasses, expressly adapted to the work.

Also, Rudiments of Geography, on a new plan, designed to assist the memory by comparison and classification; with numerous engravings of manners, customs and curiosities—accompanied with an Atlas, exhibiting the prevailing religions, forms of government, degrees of civilization, and the comparative size of towns, rivers and mountains—by Wm. C. Woodbridge, A. M. in two vols. Author of a System of "Universal Geography" enlarged, corrected and improved. Eighteenth edition; with preparatory Lessons—A series of Questions.

☞ The Publisher of the above, having appointed WM. PEIRCE, of Boston, as Agent for the sale of Woodbridge's Geographies—orders from the Trade in the city and Booksellers, Teachers and School Committees from any part of the country answered on the most liberal terms.

, Orders addressed to WM. PEIRCE Bookseller, No. 9 Cornhill, will meet with prompt attention. *Oct. 9.*

BRITISH NOTICES of Webster's Dictionary.

"We are happy to announce the re-print of Dr. Webster's incomparable English Dictionary. When it is as well known in Britain as it is in America, it will supersede every other book in the same department of letters." [*Cambridge, Independent Press.*

"Our view of Dr. Webster's Dictionary is corroborated by that of a learned friend and critic, who does not hesitate to say, it is the best and most useful Dictionary of the English Language, that he has ever seen."—*Examiner.*

"This Dictionary is decidedly one of the most valuable and important works at present in the course of publication. No library can be considered complete without it." [*Bristol Journal.*

"We repeat our opinion, that it is the most copious, accurate and scientific Dictionary of our language, which has hitherto been compiled."—*Aberdeen Journal.*

"This publication will go far to remove the unjust prejudices which prevail in this country against the literature of the Americans."—*Aberdeen Observer.*

Professor JAMESON of Edinburgh has remarked, that the American Dictionary of Dr. Webster is as great an improvement on Johnson's Dictionary, as the latter was on those of his predecessors.

On these notices we may remark, that those opinions appear to be justified by the general opinion in this country. A gentleman who has travelled the Eastern and Northern States, in various directions, observes that Webster's Dictionary has almost superseded all others, and in many country stores no Dictionaries and Spelling books are kept for sale except Webster's, no others being in demand.

Webster's *History of the United States*, deserves some notice, as it contains important particulars not found in other valuable histories. By presenting a view of our ancestors in their rude state, and tracing their progress, he shows the happy effects of Christianity in civilizing and improving mankind. He shows the origin of our republican institutions, and the manner in which the legislatures of the colonies took their form. He derives all republican government from Christianity, and supposes that a republican government can be maintained only by Christian principles.

This author's *Lessons for Youth*, a book recently published for Schools, contains a valuable collection of pieces for reading. The *rules for reading and speaking with propriety* are brief and excellent—as are the directions for expressing the passions. We believe none better have been published. The observations on farming and on the materials of food and clothing cannot fail to be acceptable to our yeomanry. Many of the stories are very interesting, and will bear repeated readings; as will the anecdotes of the West, by Dr. Drake, the remarks on war, by Dr. Channing, and on the evils of intemperance, by Dr. Beecher. The observations of Dr. Dwight and Dr. Belknap are above all praise; and the *Advice to the Young*, condensing into a short compass, all the great duties of morals and religion, ought to be committed to the memory of every youth in the land.

Dr. Webster, in his *Improved Grammar*, has detected a great number of errors in all the English Grammars. A writer in the Middlesex Gazette, considers this as the only work of the kind which has been executed upon truly philosophical principles, in accordance with the genuine idiom of the language.

Dr. Webster has also published an edition of *the Bible*, in which the language is, in a good degree, purified from obsolete, incorrect, and indelicate phraseology. This has been done with the approbation of many respectable clergymen of different denominations; and the work has been executed with so much caution and judgment, that it is daily read in many Christian families.

Dr. Webster's views in all these improvements reach farther than his adversaries, or even many of his friends, have supposed. From facts as now existing, it appears that Christianity is to be propagated chiefly by missionaries who *speak the English language*. This language is taught, to some extent, to converts in every station of these missionaries; and hence it seems to be propable that the ENGLISH is to be the *language of Christians* in all nations. But the irregularities of the language, especially in its orthography, present extreme difficulties to learners, and operate to discourage them. Dr. Webster's object is, to lessen these difficulties by carrying into practice general rules which the English have admitted to be just, but have disregarded in practice, and by forming other rules, to which analogous words are subjected. This will remove some of the difficulties which obstruct the progress of the language, by introducing fixed principles and uniformity in particular classes of words. Some of these corrections are already adopted in England, and a London edition of Shakspeare and an edition of Hume's History of England already appear with Dr. Webster's improvements. It is to be regretted that these liberal and benevolent views should meet with opposition. It is not easy to believe that this design, when generally known, will not conciliate approbation and support, in Great Britain as well as in the United States. *Oct. 9.*

YOUTH'S COMPANION,

Published Weekly, at the Office of the BOSTON RECORDER *Price One Dollar a year—Six Copies for Five Dollars.*

CONTENTS OF THIS WEEK'S NUMBER.—Gathering Apples, (with a Picture.) The Church Conference. The Elder Sister. The Sisters. The Little Drunkard, No. 2. Great Presence of Mind. A Precocious Youth. Infant Sabbath School Incidents. The Ursine Baboon. Light Breaking on the Prisoner. A Challenge. Poor Mary. The Bible its own Apologist. Touching Memorial of Affection.—Select Sentences. Poetry, to a Little Boy. "He's taken too much Rum."

CONTENTS OF NEXT WEEK'S NUMBER.—Raising Cotton, (with a Picture.) Little Indian Captive. Indian Orchard. Winter Evenings. Plain Sermons for Children. Orphan Sabbath Scholar. A Boy who would not go where there was Swearing. "Why Pa—who learnt you to pray, Pa?" "Where is my Mission-bag?" A Youth enticed to his Ruin. A Mother's Three Holidays. A Child's Hymn, on the Loss of an Infant Brother. The Welcome to the Principal of Ipswich Female Seminary. Oct. 9.

POETRY.

From the Religious Offering.

OMNIPRESENCE OF THE DEITY.

Who bids the billow heave its breast,
Then soothes its troubled throb to rest?
Who bids the coral greenly bloom
Around the sea-boy's ocean tomb?
Oh Lord! The sky, the earth, the sea,
And all things else are full of Thee!

At whose command, when eve doth fall
With mantle dim, o'ershadowing all,
Do trooping stars come twinkling through,
And decking bright heaven's arch of blue?
Father! The sky, the sea, the earth,
Proclaim the author of their birth.

Thine are the mountains, Thine the caves,
Thou ridest on the winds and waves;
Thine is the bright, o'er-arching bow,
The thunder's voice, the lightning's glow;
The earth, the sea, the sky are Thine;
In all Thou art, in all divine.

Miscellany.

NEW HAVEN, Sept. 22, 1835.

To the Editors of the Religious Intelligencer:

I commit to you the accompanying letter of Gerrit Smith, Esq., which was forwarded to me, some time ago, for publication. My own absence from town prevented my receiving it in the course of the mail. Next week I propose to communicate my answer to Mr. Smith's letter. L. BACON.

PETERBORO', August 27, 1835.

REV. LEONARD BACON, *My Dear Sir,*—Peculiar circumstances prevented me, until quite recently, from reading Mr. Jay's book on the Colonization and Anti-Slavery Societies, and Doctor Reese's reply to it. Thanks are due to the Doctor for his prompt exposure of some of Mr. Jay's *errors*; and especially for his vindication of Col. Stone: but his dislike of the Anti-Slavery Society and his admiration of the Colonization Society are evidently excessive. Mr. Jay's radical error, and from which, mainly, his misapprehensions spring, is that the Colonization Society has created most of the prejudice, which exists in this country against the colored race. A stranger to our history would hardly suspect, from Mr. Jay's account of the Canterbury School, the riots, &c., that there was much of this prejudice in the Northern States previous to the organization of the Colonization Society. Astonished would he be to learn, that even down to this period, there was still enough of it to permit the negro in most of these States to continue to wear the chains of slavery. I do not claim for the Colonization Society, that it has hastened the abolition of slavery at the North: but if the existence of slavery here before the Society was formed, and when it was formed, denotes a cotemporary prejudice against its subjects, and if the encroachments on Northern slavery, which public sentiment and legislation have since made, argue any melting down of that prejudice, then I can see no justification in the facts of the case for Mr. Jay's arraignment of the Colonization Society, as the author of those cruel and wicked feelings toward the colored race, which still prevail in the hearts of Northern whites. Surprising, however, as is his charge, it is no more than an equivalent to the extravagant claims, that the influence of the Society has gone far to subdue those feelings. The truth is, that the Society, whatever happy changes it has wrought at the South, never did possess an influence at the North, adequate to any great change for good or for ill in the negro's condition.

Mr. Jay does show, beyond all dispute, by quotation from the lips and pens of members of the Colonization Society, that they have cherished no small amount of prejudice against the colored people. Had he not been so obviously tender of me, his fellow "*immediatist,*" he might have shown in the same way, that I was not without my share of this hateful prejudice. But I must insist, that it is unfair to hold up members of the Colonization Society, on the ground of the imperfections in their benevolence towards the colored people, as the peculiar enemies of that people. If, in their efforts to benefit them, they did occasionally betray that prejudice which was common, nay, almost universal, to their countrymen, is it right to hide their merits, and publish their faults?—and especially, is it right to do this, for the advantage of a new society, most of whose members had, all this time, no heart to join in the benevolent labors for the negro; and who are now unenviably employed in making stepping stones for themselves to public favor out of the errors which mingled with those labors? Surely, the good sense and generosity of the world can never be brought to sanction such proceeding. In the first years of the Temperance Reformation, I did not see it to be my duty to advocate abstinence from fermented, as well as distilled liquors—for I did not know that the reformation of our half million of drunkards required me to do so. The error of which I was guilty in drawing this distinction, should not now be remembered against me. Least of all should I be reproached with it by those, who have but recently come into the ranks of Temperance, and who, whilst I was industriously laboring for the banishment of distilled liquors, saw no harm even in them. And though I were still in the habit of sipping my wine, as some Colonizationists still retain a measure of their prejudice against the negro, yet would the lips of charity be more ready to speak of what I *have* done than what I have *not* done for the cause of Temperance.

Open, however, as Mr. Jay's book is to criticism, I could wish that it might be read by every member of the Colonization Society—for it tells a great deal of truth about our fault-abounding Society. It is written by a gentleman of excellent understanding and heart; and with as much candor towards us, as can probably survive a connection with the American Anti-Slavery Society. If we needed any further proof of the utter irresistibleness to its members of the furious zeal and intolerance of the Society, we have it in the abundant evidences which Mr. Jay's book affords of the unhappy inroads on his candor and impartiality.

A declaration on the 163d page of Mr. Jay's book is the occasion of my writing you this letter. That declaration is, in substance, that I am the only member of the Colonization Society, who advocates "immediate emancipation." I believe I am the only one, who does advocate it, in terms; and thence is Mr. Jay justified in making the declaration. But are there not many other members of our Society, who virtually advocate "immediate emancipation?"—and is not my friend Leonard Bacon one of them?

In one of my letters to you, which were published last winter in the Journal of Freedom, I advocate "immediate emancipation." In your reply, you insist, that I had misnamed my kind of emancipation: that it was substantially your own, and should be called "gradual emancipation." That remarkably acute mind in the editorial department of the Boston Recorder agreed with you. With all deference, I advance the confident opinion, that Mr. Tracy and you and I, and President Young too, merit a place in the ranks of "immediatists," and not amongst "gradualists." Let us see if we do not. We all take the ground, that slaveholders should cease, at once, from all in their relation to their slaves, which is sinful: and, we are sure, that the holy religion which requires immediate repentance, will never drive us from this ground. In addressing slaveholders collectively, we call on them to cease *now* from buying and selling their fellow men, and from trafficing in immortal souls: to cease *now* from subjecting the body of the adult slave to the stripes, which individual caprice and tyranny inflict upon it: to cease *now* from withholding the marriage institution and the Bible from their slaves. We might enumerate many other things included in and sanctioned by American slavery, which are too obviously sins to make any self-defence, or to be entitled to any reprieve:—but those, to which I have referred, suffice for my present purpose. Now, we do not believe, nor does any intelligent man believe, that American slavery could survive the cessation of the wicked practices here brought to view. Indeed, to judge from an editorial article in the Boston Recorder of 14th instant, Mr. Tracy seems to believe, that to concede the marriage institution to the slaves would, of itself, be sufficient to break up slavery. In pleading then for this immediate cessation, do we not virtually plead for the immediate abolition of slavery? It seems perfectly plain to me, that could we four gentlemen have our way, slavery be brought to an immediate close: and our way, conscientiously chosen, is that, which we are bound to recommend to the adoption of others.

But you will remind me, that I have been speaking of slaveholders collectively; and that the argument for enjoining on a community of slaveholders, with whom resides the law-making power, the immediate release of the slave from all his wrongs, is stronger than that for enjoining it on an individual member of that community. In addressing slaveholders collectively, we can, and must, insist on their bringing all these wrongs to an immediate close: but not so when addressing individual slaveholders—for they have not the control over all these wrongs. For instance, whilst, along with other righteous demands on her for the immediate abandonment of the sins which constitute the bones and sinews and life-blood of slavery, we call on South Carolina to abolish instantly her laws against the slave's being taught to read and against his enjoyment of the *marriage* institution; and to retract immediately the despotic and irresponsible power, with which she has clothed a portion of her citizens:—whilst it is proper for us to do so, we cannot call on the individual slaveholder of the State for this surrender and retraction. It is not in his power to make them. He is but to exert himself to bring the body politic into these measures. But there are still points enough, in which we can call on slaveholders individually to make such concessions, as would insure the destruction of slavery; and by the way, it is in respect to these points, that I would have the slaveholder interrogated, before he should be allowed a standing in the Church of Christ. If he will not immediately cease from buying and selling his fellow men, and from the commission of other crimes against the immortal beings, whom wicked laws have made his property, then let him keep without that sacred enclosure. That he should, whatever may be his circumstances, be required to cease altogether and immediately from the relation of a slaveholder, is a proposition, which, if true, it is not necessary that I should in this place affirm. Our friend, R. J. Breckenridge, says, that the slaveholder is *prima facie*, a sinner; and that he would have the slaveholding professor of religion arraigned before the church, and required to show the peculiar circumstances, which, in his case, justify slaveholding. But would it not be a better course to charge him specifically with the sins of which he is guilty in the capacity of a slaveholder; and principally, if not solely, with such as he cannot plead he is under constraint of the laws to commit? If we may deny the soundness of all such pleas, yet we must admit, that there is enough of plausibility in some of them to lead Christians of no small share of intelligence and tenderness of conscience to put them forth in all sincerity.

A great advantage in this is, that it prevents the arraigned slaveholder from taking shelter under the slavery of the Bible. Accuse him of slaveholding—and he refers you to Bible authority for slavery. Though that slavery be as different from the iniquitous system which he is contributing to uphold, as day is from night, both in its nature and circumstances; yet it is enough for the quieting of his conscience, to know, that there is a something permitted in the Bible, which wears the same name with that which he sanctions. But, on the other hand, accuse him of his outrages in the capacity of a slaveholder, on the great Bible law of love: detail to him his almost numberless specific violations of the principles and precepts of the book of God:—and now that Book no longer comforts and justifies him, through his misinterpretation of it, but overwhelms him with the terrors of its condemnation.

The phrase "immediate emancipation" is objected to by yourself and others, because it indicates in the minds of our Southern brethren all the wild doctrines and schemes of Northern fanatics;—doctrines and schemes, which unhappily find too much countenance in the organic instruments—the proceedings and temper of the Anti-Slavery Society. But, is there not, on the other hand, much danger of the far greater evil, that the main body of our slaveholders will claim an identity of sentiment between themselves and Northern gradualists? Our slaveholders are, with few exceptions, in favor of the theory of gradual emancipation—for it tends to pacify the remonstrances of their consciences and of public opinion for them to be so. But, make a serious movement towards the realization—the however distant realization—of this theory; and they resist you—and prove, that it is the theory only—the empty and never to be realized theory—of which they are in favor. Now, by President Young, Mr. Tracy, and yourself consenting to come with them under the common name of "gradualist," is there not much reason to apprehend, that they will claim your suffrages for their scheme of "half way between now and never" emancipation?—and that, in this wise, they will form a flattering and delusive judgment of the slaveholder's standing at the North; and their sense of guilt be diminished? The identity of name blinds them to the difference of sentiments between you and themselves. They look no farther than your name, and therefore claim you as on their side, and as at war with all that they hate in immediate abolition. But only let them have the naming of you, after knowing your sentiments on the subject of slavery, and you would no longer wear the honors of gradualism, with their consent. Let a Charleston or Savannah audience interrogate you. Let them hear President Young say: "the negro driver must immediately throw aside his whip:"—Let them hear Mr. Tracy say; "the slaveholder must desist immediately from buying and selling his brethren:"—and let them hear you say: "the slaveholder must immediately begin to treat men of all complexions as men, and to regard the image of God in them:" (and with such demands certainly the individual slaveholder could not say, that the laws do not leave him at liberty to comply)—let them hear you but thus far; and the cry would come up from all parts of the house: "hold!"—"enough!"—we have heard sufficient from you!"—"The concessions you have already demanded would deprive slavery of its very life, and leave it a worthless carcass. We took you to be 'gradualists,' who would not press matters—but we find you to be 'immediatists.' Return to your fellowship with the Tappans and Jays and Garrisons."

My published letter to you respecting the Anti-Slavery Society, as well as the one already referred to, shows that the "immediate emancipation," which I advocate, does not include the immediate and perfect enfranchisement of the slaves. It is the declaration of the Anti-Slavery Society, which has the honor of promulgating the doctrine "that *all* persons of color, who possess the qualifications which are demanded of others, ought to be admitted *forthwith* to the enjoyment of the same privileges and the exercise of the same prerogatives as others." I contend for no more than the slave's immediate deliverance from his manifest and grievous wrongs: and these wrongs, I maintain, are so interwoven with the fabric of American slavery; and this unnatural and monstrous institution so entirely depends on them for its vitality; that to tear them away is to bring down, at once, the fabric itself. Whether our slaves should ever be denied all or any measure of political power and of the rights of citizenship is a question, with which I am not now, and may never be concerned. Whether a new prison house shall be constructed for these hapless ones, when the old one shall have been demolished, I care not now. It is the beams and pillars and foundations (the shingles and *siding* I do not trouble myself about) of the present one, against which I would array immediately and uncompromisingly all the moral force of my country. It is slavery—the slavery existing at the South—which I oppose—the system, which hands over my colored brother, body and mind, wife and children, to the almost unconditional disposal of a man of like passions with himself—a man too, whose derivation of absolute power from this system goes far to unfit him for any control whatever over his fellow man. To compare mere disfranchisement—mere political disabilities—with this system of stupendous fraud and crime, as some do, is to betray a strange insensibility to its horrors, and a strange want of discrimination between the unutterable woes of the slave, and the complaints which spring from the denial of the right of suffrage—of eligibility to civil office—or of some other immunity or privilege, which, when brought into this comparison, may justly be pronounced worthless.

The course of events, since our published correspondence on the subject of slavery, has not been such, as to cheer the hopes of the friend of the slave. The Anti-Slavery Society, from which I did hope, and must still hope for much good, sadly disappoints my expectations of its improvement—of its correction of its temper, its doctrines and measures. I am still as unwilling as ever to look upon the Colonization Society, as providing a remedy for slavery: and I must still believe, that the Anti-Slavery Society, in its yet to be improved character, is to be an instrument in the work of emancipation, which God will preeminently bless. But certain it is, that the Society must undergo a great change, before the good hopes of it can be realized. It must first—nor until then can it have the indispensable quality of a good temper—cease from its war upon the Colonization Society, and recede from the unparalleled demand of the sacrifice of one benevolent Society to appease the unnatural and monstrous hatred of another. It must first disavow the designs of "political action," imputed to it by its most prominent members; and purge its famous Declaration of doctrines, which can never be sanctioned by the sober good sense of the American people. It must first cease to encourage such abominable intolerance, as that, which manifested itself in the attack on the venerable Doctor Cox of England; and which would mould to its own views, or else prostrate, our Theological Schools, and Bible and Tract and Missionary Societies. It must first give up the plan for abolishing slavery by storm—and this too, at whatever hazard to the valuable institutions, which God has given us to enjoy and *preserve*. It must no longer vilify and attempt to crush those, who hesitate to fall in with all its measures, and to approve its whole character. In a word, it must first curb its dogmatic and furious zeal, and come down to the modest level of other benevolent societies, and learn to "be gentle, apt to teach, patient;" and make sober, calm appeals to the judgment, instead of playing upon the passions with inflammatory handbills and spitfire paragraphs. When the Society shall undergo a sufficient number of such changes—and, if it will but take counsel of its prudent members, it will undergo them—then will it be a blessing and an honor to our country and the world.

Subsequent occurrences and reflections have confirmed the opinion I communicated to you, that the principal work of the Anti-Slavery Society, at least for the present, should be to rectify public sentiment, at the North; and that the Society should look for happy changes, at the South, chiefly as the result of an improved state of feeling amongst ourselves. This has evidently been its policy heretofore—but, of late, there are indications of its impatience to be acting directly on the Southern mind. For many years to come, the Society could be abundantly and best employed in wearing away the prejudice of Northern men against people of color, and in cultivating their abhorrence of slavery. We boast much of the strength of this abhorrence in Northern breasts—but its shameful weakness there, may be justly measured by our continued contempt of the free people of color amongst us—our continued cruel fraud on the rights of this unhappy portion of our countrymen. Let no person, who feels this contempt and is a party to these frauds, have the face to pretend that his bosom swells with righteous indignation at the enslavement of the colored man. I deeply regret, that President Young should speak, as he does, of one of the best, if not the very best, means of spreading and strengthening at the North a just sense of the wickedness and horrors of American Slavery—a means too, which, in the self-denial it involves, is most happily suited to convince our Southern brethren of the sincerity of our language against slavery—I mean abstinence from the products of slave labor, which, in the President's eyes, is "infatuation;" but which in mine is an object, that the Anti-Slavery Society could be most suitably employed in industrious efforts to promote. Were it known to the citizens of Danville, that one of their shoemakers was rolling up enormous wealth in his business from a system of oppression towards his apprentices, in which his only concern was to extort from the subjects of that oppression the utmost amount of labor, of which their abused, half fed, half clothed bodies were capable, my word for it, President Young's righteous spirit would be among the first to exclaim: "I'll go barefoot, sooner than patronize the wretch." Now, if the President could see from his window the unequalled system of oppression, by which he gets his rice and sugar—a system, compared with which, the sufferings of any class of white laborers in our land are pleasures—a system fraught with untold affliction and with death to the body, the mind and the soul—could the horrid features of this system be distinctly surveyed by him, instead of being faintly imagined at the distance of five or ten hundred miles—then might he begin to think, that the cost of such rice and sugar is too great for the gratification of his palate.

I close my letter abruptly, because it is already too long. With great regard,

Your friend, GERRIT SMITH.

From the New Haven Herald.

TO ASTRONOMERS.—*Zodiacal Light.*—As the Comet is now plainly visible to the naked eye, and is seen most advantageously in the morning before the dawn of day, the writer begs leave to direct the attention of astronomers to the ZODIACAL LIGHT, which is beginning again to make its appearance in the eastern sky, and is seen most favorably at the same time of day, becoming barely visible at half past three, and growing gradually brighter till twilight. Its light is yet very feeble, and requires the aid of contrast. Let the right eye, therefore, rest upon the southeastern quarter of the heavens, in the neighborhood of Sirius, while the left eye is directed along the ecliptic. A faint cone of light will be seen, crossing Regulus and the Nebula of Cancer, and having an undefined vortex in Gemini, not far from the present position of Jupiter. By continued observations it will be seen, that this luminous cone moves forward in the order of the signs, agreeably to the original observations of Cassini. The writer ventures to predict, that it will grow more conspicuous until about the 13th of November, when its vertex will be in the Constellation Leo; that it will shortly afterwards be seen in the west, after the evening twilight, and will for some time be seen both in the morning and evening, but will gradually withdraw from the morning sky, and become more and more conspicuous in the evening, varying however in altitude and brightness, its movement being sometimes direct and sometimes retrograde, until the middle of May, when it will disappear and be seen no more until September; it will then return and exhibit changes nearly similar to the foregoing. O.

Girard College.—Some idea of the splendor and magnificence of the Girard College now erecting in Philadelphia may be formed from the fact that the sum of *one thousand three hundred dollars* has been contracted to be paid for the mechanics' labor upon each of the marble caps placed upon the thirty-four Corinthian columns, intended to adorn the outside of the building. It is estimated that to complete each of the caps will require the continued labor of two mechanics, for upwards of one year. The aggregate cost of the thirty-four columns, embracing materials, labor of finishing, and cost of erecting, may be conjectured, when the cost of labor upon the caps alone amounts to $54,200.

Striking fact—he could not do it until he had taken some Brandy.—Fieschi, the constructor of the "*infernal machine,*" acknowledges that his heart failed him a short time before the King arrived, but he went down into the shop below, and drank some brandy, and thus wound his courage up for the hellish attempt.

Buffalo.—The census of Buffalo just completed, shows a population of 15,573. The population in 1830 was 6,221.

Rochester.—The population of Rochester, by the recent census, is 14,373. In 1830 it was 9,269.

Canandaigua.—The census of this village gives a poptlation 2,505.

The amount of Receipts on the Boston and Worcester Rail Road during the last week, was as follows, viz: for passengers, $4,080 83; for freight, $387 91; total, $4,468 74.

NEW BOOKS.

THE PASTOR'S DAUGHTER; Or, the Way of Salvation Explained to a Young Inquirer, from reminiscences of the conversations of a late distinguished Divine. Written for Abbott's Fireside Series.

Memoir of Harlan Page; or the power of Prayer, and personal effort for the souls of individuals. By William A. Hallock, Corresponding Secretary of the American Tract Society.

Christian Lyre and Supplement.
Finney's Lectures.
Colton's Four Years in Great Britain.
Reed and Matheson's Journal.
Barnes' Notes on the Gospels.
Barnes' Notes on the Acts.
do do do Romans.

Barnes' Questions on do. &c. A fresh supply of the above works received and for sale by WM. PEIRCE, 9 Cornhill. Oct. 2.

The Pastor's Daughter;

OR the Way of Salvation explained to a young inquirer. From the Reminiscences of the Conversations of a late distinguished divine, being the fourth volume of Abbott's Series. Also, the Mother's Friend. Fireside Piety. China and the English. For Sale by JAMES LORING, No. 132 Washington street.

N. B.—The Old Farmer's Almanac for 1836, by Robert B. Thomas. Oct. 2.

NEW BOOKS.

JUST received, and for sale by PERKINS, MARVIN & CO. 114 Washington street.

The Redeemer's Tears wept over lost Souls. A Treatise on Luke xix. 41, 42, with an Appendix, wherein somewhat is occasionally discoursed concerning the blasphemy against the Holy Ghost, and how God is said to will the salvation of them that perish. By John Howe, A. M.

The Two Apprentices; or the Importance of Family Religion. one vol. 12mo.

The Little Scholar Learning to Talk, a Picture Book for Rollo. By his Father. Illustrated by engravings.

Parley's Almanac for 1836—price 25 cts.

The Gift; a Christmas and New Year's Present for 1836. Edited by Miss Leslie.

The Token and Atlantic Souvenir for 1836. Oct. 2.

MRS. SHERWOOD'S WORKS, in Eleven Volumes.—Also, MISS EDGEWORTH'S WORKS, complete in ten volumes. A fresh supply, just received by PERKINS, MARVIN & CO. 114 Washington street. Oct. 2.

NATIONAL CHURCH HARMONY, New and Enlarged Edition;

CONTAINING Tunes, calculated for Public Worship, Anthems and Select Pieces, for Fasts, Thanksgivings, Christmas, Missionary Meetings, Ordinations, Dedications, Anniversaries, &c. &c. By N. D. Gould.

Owing to the very liberal patronage already bestowed, and the every day increasing demand for this work, the Publishers have been induced to add to it *twenty pages* of *new Music*, in addition to the former supplement,—*without increase of price.*

This, in its present shape, is believed to be one of the cheapest and most complete books now in use. It contains tunes fitted to every metre of sacred poetry found in books used in any of our churches. Its pages have been enriched by the compositions of most of the eminent authors, both in this and other countries.

The Editor in his preface, describing the peculiarities of the work, says:

1st. As the use of the Organ and Piano Forte is becoming common in houses of public worship, and in families; and as few have the opportunity to become so versed in the science of Music, as to be able to play the harmony, even of plain psalmody, from *figures*, it is deemed necessary to devise some method of placing it before the performer on the staff, in such a manner as to be plain and familiar; and this too without confusing the vocal parts. It is believed that the new plan here adopted, of introducing harmony on the Base and Treble staff, in *small notes*, will meet with general approbation, and that this improvement alone, is sufficient to ensure the book a grateful reception.

2nd. The metrical tunes are so arranged, that on most of the pages will be found two of different character, on such relative keys as will enable choirs to pass readily from one to the other, when the sentiment of the words of the same hymn require music of different characters. This convenience must be very obvious.

3d. The conciseness and clearness of the Rudiments—the adaptation of additional words to the common tunes, to give variety, and prevent Scholars from learning Time, Accent, Tune, Words, &c. by rote,—must be an advantage readily perceived by teachers and choristers.

4th. The book is divided into two parts, for the purpose of distinctly introducing occasional pieces, peculiarly calculated to interest singers in cultivating skill in execution, time, expression, &c. which, owing to the necessary sameness in psalmody, cannot be exercised to the degree which is requisite to perform even plain church music with decision and independence. In selecting the common tunes for the *First Part*, we have regard to *quality*, rather than *quantity*,—believing that a multiplicity of them tends rather to confuse than assist the leader of singing, and that frequently in attempting to learn too many tunes, few are learned so thoroughly that they can be properly applied to other words than those set to the music.

5th. The publishers, by stereotyping the work, have determined that the music in this collection shall remain subject to no change, except the addition of tunes and correction of mistakes which may possibly occur.

6th. It is believed that there is in this collection a larger proportion of music which has never before been published, than has been inserted in any other compilation of the kind now in use.

In the selection of Tunes, it has been our object to accommodate the whole to the wants not only of the city, but of the country in general. Whether the selection and arrangements be judicious or not, the public must decide. The great labor of preparing the work in its present form, and the liability to have typographical errors escape the eye, owing to the multiplicity of notes, must be obvious to every one.

Tunes that have long been treated as public property, and harmonized differently by different compilers, and even by the same compilers, have been published in the form in which we thought they had by long practice become most familiar to the public,—and we would gladly give credit to every individual who claims the harmony, we have quoted, if we knew positively where it was due. We perfectly agree in regard to the alteration of correct familiar tunes, with a celebrated European musician, when he says, "That the alteration of a single note even in the Base, in a tune made familiar to the ear and memory, by long practice, will instantly disturb, if not dissipate the devotion of a whole choir, and congregation." And experience has taught us, that in common choirs, without an organ, it requires more labor to unlearn one such note, and substitute another, than to learn an entire new tune.

It is our hope, that the arrangement of rudiments and tunes, and the selection and style of the Music, will give the volume a place among the many valuable works already published. We also trust that it will assist in exciting an interest in the pleasing and important part of public worship, for which it is designed; and be instrumental in preparing many to continue this revealed employment of singing praises to God and the Lamb in heaven.

To fulfil our promise that those who purchased the first edition should not be obliged to purchase a new book, a sufficient number of copies of the Supplement will be printed and sold in a pamphlet form, to supply those who have the former editions, (and no more.)—We therefore present this edition—with additional confidence in its meeting with a grateful reception by the lovers of Sacred Music. Oct. 2.

The Boston Academy's Collection of Church Music;

CONSISTING of the most popular Psalm and Hymn Tunes, Anthems, Sentences, Chants, &c. old and new—together with many beautiful pieces, tunes and anthems, selected from the Masses and other works of Haydn, Mozart, Beethoven, Pergolese, Righini, Cherubini, Romberg, Winter, Weber, Nageli, Kubler, and other distinguished composers; arranged and adapted to English words expressly for this work:—including also original compositions, by German, English and American authors. Published under the direction of the Boston Academy of Music, third edition—price $10 per dozen, or $1 single. Just published for sale by WM. PEIRCE, 9 Cornhill.

☞ Orders received from any part of the country, will be answered with despatch.

For sale as above—The Choir, or Union Collection of Church Music; The Boston Handel and Haydn Collection of do; Lyra Sacra; Juvenile Lyre; Sabbath School Songs; Spiritual Songs; Church Psalmody; Manual of Christian Psalmody. Orders respectfully solicited. Oct. 2.

A SITUATION, as an assistant Teacher in a respectable Boarding School or Female Academy, is wanted for a young Lady who has received a good English Education, and has some knowledge of French. As the object is principally her own further instruction, and the acquisition of experience in the art of teaching, she will expect but little other remuneration for her services. A residence in the family of the Principal or Preceptress of the Institution, will be desirable. For references, &c. inquire at the Recorder Office. 3w. Oct. 2.

WRITING SCHOOL.

MR. VALENTINE'S *Evening School* for Penmanship is now open, at his Room No. 28 Joy's Buildings, 81 Washington street.

Having been constantly employed for several years as a Teacher of the Art of Writing, and instructed many thousands of scholars, he feels confident, from his long experience, of giving satisfaction to those who may place themselves under his care.

Terms, $5,00 for 30 Lessons.

☞ Other branches taught in addition to Writing, if required. Oct. 2.

IPSWICH FEMALE SEMINARY.

THE Winter Term in this Institution will commence on Wednesday, Oct. 28, and continue twenty-five weeks, including a recess of one week. None are admitted under the age of fourteen years. Applications may be made to MISS Z. P. GRANT, and it is desirable they should be made before the last of September. It is requested, that it be stated, whether the candidate applies for a longer time than one term; and that, not only her name and age, but also her acquirements and character, be definitely communicated.

Board, including washing and lights, $1,75 a week. Fuel a separate charge.—Tuition for the term $15. The tuition and $25 towards the fuel and board, to be paid at entrance. *Ipswich, Sept. 4, 1835.* 6w.

Greenfield High School for Young Ladies.

THE Winter Term will commence on the first Wednesday (4th) of November, to continue 22 weeks. A native French lady, who has taught her own language in one of the first schools in Paris, has charge of the departments of French and Drawing. The school is respectfully recommended to those parents who prefer for their daughters the early discipline of Latin and Greek, to a succession of abstracts of Geography and History. A copy of the 'Outline,' embracing a print of the School, and a Catalogue for the current year, will be forwarded to any applicant.

HENRY JONES, *Principal.*

Greenfield, Sept. 18, 1835. 4w.

Pittsfield Seminary for Young Ladies.

THE Winter Session of this Boarding School, will commence on Monday, Nov. 17th, to continue twenty-two weeks. Masters are employed in French, Music, Painting and Drawing, while the English and Latin Branches are taught by the Principal, aided by experienced Female Assistants. Application for admission to the school should be made to Mr. N. S. DODGE. Circulars, giving information of the regulations, departments, terms, etc. may be found at the Bookstore of Wm. D. Ticknor. Refer to Doct. J. V. Smith, E. Bailey, Esq. Hon. J. Rockwell, Speaker H. R. 4w. *Pittsfield, Mass. Sept. 18th, 1835.*

WHEATON FEMALE SEMINARY.

THIS Institution commenced operations last Spring. The founders and Trustees have undertaken to establish and build up this infant seminary, with an ardent desire and a confident expectation, that it will become as rich a blessing to the community—to the cause of education and religion, as the institution which it seeks to imitate. To aid in accomplishing this object, they have obtained for Principal, a lady who has been a successful teacher in Ipswich Female Seminary for several years, and for assistant teachers, those who have been educated there. They have been making other efforts to provide for the necessities of an institution, which is designed to be a blessing to the public in general, rather than to meet local views and local wants—such efforts, as excluding younger scholars, securing good boarding places for all applicants, where the pupils out of school can be under the guidance and direction of the teachers, &c.

The success of the first term has been very flattering. The number of scholars, and their improvement, the order and prosperity of the school, and its salutary influence on the character of its members, especially its moral and religious influence, has more than equalled the expectations of its most sanguine friends.

The next term will commence on Tuesday, Oct. 27th, and continue 22 weeks, with a recess of a few days in the middle of the term. Miss CALDWELL will continue to take charge of the institution. Good boarding places will be secured for all who make early application. One room will be secured for every two young ladies as in the summer, though in many cases four (and never more than four) must necessarily study by one fire. Applications for board as well as for admission into the school, may be addressed either to the Secretary, or to Miss Eunice Caldwell, Norton, Ms. None are received under the age of 15 years. Pupils are admitted at the commencement of each half term. Board, including washing and lights, $1,67 a week—to be paid at the close of each half term. Fuel a separate charge. Tuition for each half term of 11 weeks, $5, to be paid at entrance. Books and stationery can be procured near the Seminary on reasonable terms

L. M. WHEATON, *Sec'y.*

Norton, Sept. 25, 1835. 3w.

To Teachers and School Committees.

PERKINS, MARVIN & CO., 114 Washington street, have just published No. 1 of Foster's Elementary Copy Books; by which the trouble and loss of time in ruling and setting copies are avoided; adapted to Schools and private instruction—by B. F. Foster, Teacher of Writing and Book Keeping; author of a Developement of Carstair's System, &c. &c.—$1,20 *per dozen*; 12 1-2 *cts. single.*

*** The Publishers respectfully invite the attention of Teachers and School Committees to this novel invention, which is designed to lead the learner from the first rudiments of Penmanship to a perfect and superior knowledge of the art, and is *entirely different from any thing of the kind hitherto presented to the public.* The copies are arranged progressively, and are set at the head of *each page*. The width and slanting position of the letters; the distance between them; the points where the hair strokes commence; and the proper length and thickness of the down strokes, are all determined in the ruling, with mathematical correctness, and render it *impossible* for the learner to write otherwise than with neatness and regularity. The youngest pupil will, by means of these books, acquire a practical knowledge of Penmanship in ONE THIRD of the time usually wasted in its imperfect acquisition, and those who have already adopted irregular and erroneous proportions can speedily correct them. By means of this process, PARENTS can teach their children to write in a correct and effectual manner without the aid of an instructer.

The series will be comprised in four books, on fine paper, with elegant engraved copies *at the head of each page*, and ample directions for holding and conducting the pen, position of the body, formation of the letters, &c. In short, it is believed, that these elementary copy-books will afford all the assistance to be derived from the best teacher, and the saving of time to master and pupil will be immense.

*** TEACHERS ARE INVITED TO CALL AND EXAMINE, AND JUDGE FOR THEMSELVES. Oct. 2.

Rev. Mr. Malcom's Publications.

LAW'S Serious Call to a Devout and Holy Life, revised and abridged. The Christian's Rule of Marriage. Bible Dictionary, with plates. Sixth Edition. Imitation of Christ, revised and abridged. Travels of True Godliness, with Notes. Memoir of Mrs. Lydia Morris Malcom. Sermon on the Atonement, delivered at Newton, Mass.

For Sale by JAMES LORING, No. 132 Washington St. As above—Sutton's Narrative of the Orissa Mission. Memoir of Mrs. Sutton. Sutton's Hindoo Foundling Girl. Sept. 25.

Musical Cyclopedia.

THE Musical Cyclopedia. By William S. Porter. This work embraces a dictionary, grammar, harmony, practice or taste, scientific principles of music, history of music, and musical instruments. The Editors of the Musical Library remark of this work, that it contains much valuable information, nowhere else to be found in a single volume. It should be in the hands of every teacher, and cannot fail to be useful to every one who desires to acquire a knowledge of theoretical and practical music. For sale by JAMES LORING, No. 132 Washington street. Sept. 25.

Elegant English Bibles.

THE Presentation Bible, with Notes, Practical and Explanatory, by the Rev. Henry Stebbing, A. M., M. R. S. L. illustrated with over 60 Elegant Engravings, and bound in Turkey morocco, and gilt—the *same* with Colored Engravings. A General Assortment of Bibles in superb bindings, constantly on hand.

The Diamond Bible, in two volumes. For Sale by WILLIAM PEIRCE, 9 Cornhill.

Small Editions of the Greek Testament, Virgil, Cicero, &c. in handsome binding. For Sale as above. Sept. 25.

ANNUALS FOR 1836.

THE GIFT: A Christmas and New Year's Present for 1836. Edited by Miss Leslie.

LIST OF ILLUSTRATIONS.

Subjects.—Portrait of Fanny Kemble—Death of the Stag—Mirkwood Mere—Smuggler's Repose—The Orphans—John Anderson my Jo—Soliciting a Vote—A Portrait—Prawn Fishers.

THE TOKEN FOR 1836. For Sale by WILLIAM PEIRCE, 9 Cornhill. Sept. 25.

JEREMY TAYLOR'S WORKS, in 3 vols. English Edition. The British Preacher, 5 vols. History of the Dissenters, by Bogue and Bennet. For Sale by WILLIAM PEIRCE, 9 Cornhill. Sept. 25.

The Hidden Life of a Christian,

EXEMPLIFIED in the Character and Writings of Mrs. Susannah H. Tucker, late of Milton, Mass. with an Introductory Essay, by the Rev. John Codman, D. D.

The publication of this volume was intended chiefly for the immediate friends and relatives of the deceased individual whose pious literary effusions are contained in it. It has been thought well adapted, however, to the wants of the Christian public generally, as embodying the devout exercises of a renewed heart, in its progress from tender childhood through the common concerns and engagements of private life, to an early, but not untimely grave. Mrs. T. commenced, when very young, a regular and copious diary, which, as well as a correspondence with Christian friends, was continued through life, selections from which constitute the principal part of the contents of this book. The following is an extract from Dr. Codman's Introductory Essay.

"There is another evidence in favor of the reality of religion, which cannot fail to excite the attention of the reader of this little volume. It is said by those who are determined to object to the most conclusive evidence arising from the experience of those youthful Christians who have died young, that, had they lived, their religious impressions would probably have been effaced by their intercourse with the world, and passed away like the morning cloud and the early dew.

"To this objection the volume before us furnishes a satisfactory reply. Although much of the diary, and many of a the letters were written in early life, the habit of writing on religious subjects was continued to the last, and the letters of the anxious mother to her beloved children, form not the least interesting part of this valuable collection of papers. It will be perceived that the religious character of the young disciple advanced with her advancing years, brightening her path as she pursued, with Christian consistency, the duties that devolved upon her in the interesting relations of a wife and mother.

"While we would not anticipate the Christian reader in the satisfaction which we have no doubt he will receive in the perusal of the following pages, we cannot but assure him that he will find portrayed in them a character of no ordinary kind. If we are not mistaken, he will perceive uncommon precocity of talent, strong sense, and practical knowledge, united with deep humility, and unaffected, unobtrusive piety." Published by *Perkins, Marvin & Co.* 114 Washington street, Boston. 3w. Sept. 25.

PERKINS, MARVIN & CO.

HAVE for Sale the following [illegible] Washington street, Boston.

THE STUDY OF MEDICINE. By John M[illegible] M. D. &c. Improved by the Author's [illegible] reference to the latest advances in Physiology [illegible] and Practice. By Samuel Cooper, Professor [illegible] the University of London, etc. Sixth American [illegible] last English Edition. With Notes, By A. [illegible] A. M. M. D. To which is prefixed, A Sketch [illegible] ry of Medicine, from its origin to the [illegible] nineteenth century. By J. Bostock, M. D. [illegible] two vols. octavo.

TALES OF THE REVOLUTION, being [illegible] markable Passages of the History of the W[illegible]

Fresh Supply of REED AND MATHESON'S NARRATIVE of the Visit to the American Churches.

MARTHA: A memorial of an [illegible]. By Rev. Andrew Reed.

MRS. MORRELL'S NARRATIVE of a Voyage [illegible] Ethiopic and South Atlantic Ocean, [illegible] Sea, North and South Pacific Ocean [illegible] 1830, 1831.

BOSTON ACADEMY'S Collection of Church Music, Third Edition.

BOOK OF PSALMS in Embossed Binding.

MUSICAL LIBRARY; Lowell Mason [illegible] Editors.

French, German and English Merinos.

JUST opened at BREWER'S, No. [illegible] cases of Walker's 6-4 fine and [illegible] nos of superior quality and colors; [illegible] French and German do do.

Also—Cases of colored Cambrics.

Pelisse Wadding, by the bale, dozen [illegible]

THE PASTOR'S DAUGHTER.

THE Pastor's Daughter, or the Way of Salvation explained to a young inquirer, from [illegible] Conversations of a late distinguished [illegible]

THE REDEEMER'S TEARS, wept [illegible] treatise on Luke xix. 41, 42, with an Appendix [illegible] somewhat is occasionally discoursed, [illegible] phemy against the Holy Ghost, and how God is [illegible] Will the salvation of them that perish. By John Howe, M. A.

THE TWO APPRENTICES. The Two [illegible] the importance of Family Religion.

SPIRITUAL SONGS, by Thomas Hastings [illegible] Mason. Just Published for Sale by CROCKER & BREWSTER, 47 Washington street.

C. & B. have just received from Leipsic [illegible] valuable German Theological Works [illegible] Students, &c. are invited to call and examine [illegible]

Diamond Quartos. *English Edition.*

WILLIAM PEIRCE, 9 Cornhill, has [illegible] sortment of Pocket Editions of the [illegible] Books, elegantly bound, in Silk, Arabesque [illegible]

THE NEW WEEK'S PREPARATION for [illegible] ceiving of the Lord's Supper, consisting of Meditations and Prayers; with a Companion to the Altar.

Wilson's Sacrament.
Cobbet's Self Employment in Secret.
Counsels for the Communion Table. [illegible]
Johnson's Prayers.
Thoughts on Divines and Philosophers. [illegible]
Counsels to Sunday School Teachers.

Pascal. Comprising the substance of his Moral and Religious Works. 4th Edition.

Fenelon. On the Existence of God, on Prayer, and other Minor Pieces, from the works of Fenelon.

Melmoth, on the Great Importance of a Religious Life.
Taylor's Counsels.
Talbot's Reflections on Every Day of the Week. A Companion for the Altar.

GOULD, KENDALL & LINCOLN, 59 *Washington street,*

PUBLISH and sell the following valuable School Books: PALEY'S THEOLOGY, [illegible] by Forty Plates, and a selection from the [illegible] Paxton, with additional Notes, [illegible] this Edition, with a Vocabulary of Scientific Terms [illegible] by an eminent Physician of Boston.

YOUNG LADIES' CLASS BOOK. A Selection of Lessons for Reading, in Prose and Verse. By Ebenezer Bailey, Principal of the Young Ladies' High School, Boston.

BLAKE'S NATURAL PHILOSOPHY, New [illegible] larged. Being Conversations on Philosophy, with the addition of explanatory Notes, Questions for Examination, and a Dictionary of Philosophical Terms. With twenty-eight Steel Engravings. By Rev. J. L. Blake.

BLAKE'S FIRST BOOK IN ASTRONOMY. Designed for the use of Common Schools. Illustrated by Steel Plate Engravings. By Rev. J. L. Blake, A. M.

FIRST LESSONS IN INTELLECTUAL PHILOSOPHY; *Second Edition.* Adapted to the use of Schools. By Rev. Silas Blaisdale.

ROMAN ANTIQUITIES AND ANCIENT MYTHOLOGY. By Charles K. Dillaway, Principal in the Boston Public Latin School. Illustrated by elegant engravings. Second edition, improved.

FOWLE'S GEOGRAPHY, with an ATLAS. [illegible] raphy is used with great success in the Monitorial School in Boston, and meets with universal approbation [illegible] structors. The Atlas is considered to be the most neat and beautiful ever presented to our schools.

PRONOUNCING BIBLE. By Israel Alger, Jr. [illegible] which all the proper names, and many other words are accented to lead to a correct pronunciation. Also, the PRONOUNCING TESTAMENT.

FERGUS' NATURAL THEOLOGY; Or the Testimony of Nature to the Being, Perfections and Government of God. By Rev. Henry Fergus. Revised, enlarged and adapted to Paxton's Illustrations. With Notes, selected and original.

BIOGRAPHICAL NOTICES, and a Vocabulary of Scientific Terms, by Rev. Charles H. Alden, A. M. Principal of the Philadelphia High School for Young Ladies—Stereotype Edition.

☞ Any of the above works can be had gratis for examination, by those engaged in instruction, on application to the Publishers.

DRY GOODS.

BROWN & IDE, 373 Washington street, have received, a complete assortment of FALL and WINTER GOODS, consisting in part of the following: Broadcloths, Cassimeres, Sattinetts and Vestings. English Merinos and Toilet Cloths, of all shades and qualities.

Bl'k and Col'd Plain Gros de Naples Silks.
do do Fig'd do do do.
do do Gro de Swiss do.
do Po de Soie, (very heavy.)
do do Ladies' Cardinals and Bombazine.
do do Silk and Cotton Velvets.

A full assortment of French, English and American Prints, Furniture Dimities, Patches, Gingams, White and Colored Cambrics, Book Muslins, [illegible] Linens, Linen Cambric and Linen Cambric Hdkfs.

White and Col'd Table Covers and Damask.
Diapers and Crash.
White and Brown Drillings.
do do Cottons.
White and Col'd Flannels.

A general assortment of Hosiery and Gloves.
Merino Highland Plaid, Thibet and Rob Roy Shawls (all sizes).

Fancy Hdkfs. Gauze and Lace Veils, &c. &c. [illegible] will be sold low. [illegible]

FRESH ENGLISH CARPETING.

JOHN GULLIVER, No. [illegible] Washington street (up stairs,) has just received, his fall supply of Carpetings, by the Toronto, from London, via New-York. The goods are of the best fabric, and the latest and most small patterns. On hand, Turkey Carpets of various sizes, and a good assortment of American Carpeting in different quantities. Rugs, Floor Cloths, &c.

PRESERVING PANS.

A SUPERIOR Lot of *Real German Enamelled Preserving Pans*, at WATERMAN'S Tin Ware [illegible] Store, 57 Cornhill. 3w.

The Boston India Rubber Factory

HAVE taken a Warehouse at No. [illegible] they now offer for sale such articles as are manufactured at the Factory—consisting of [illegible] as at any other establishment in the city. [illegible] to the Public at the above Warehouse [illegible] with the Factory's name, and warranted [illegible] ty: and in no case will higher prices be charged than at other establishments. The Public are respectfully invited to call. Purchasers from the South and West will find a good assortment adapted for those markets.

FREDERICK [illegible]

Boston, July 24, 1835. 3m.

FOR SALE.

THE Subscriber offers for Sale, the well known Water Privilege, situated on White River, in the town of [illegible] Village, Hartford, Windsor County, Vermont, [illegible] from the mouth of said River, consisting of a [illegible] Gristmill, Clothdressing and Carding Works, [illegible] Tub Factory, with one or two Houses and good [illegible] ings, with two, three or ten acres of land, with [illegible] water of said River; it being one of the best Water Privileges in the County of Windsor, and situated on the White River Turnpike road, leading from [illegible] Boston, and the route of the contemplated [illegible] which will be sold cheap for cash.

Inquire of the Subscriber, living on the premises.

JOHN [illegible]

Hartford, Oct. 2, 1835. 6w.

PRINTING INK.

CLARK'S Fine Book and News Ink, [illegible] sale, at the Counting Room of the [illegible] tory, No. 52 Washington street. [illegible]

FRANKLIN INSURANCE COMPANY.

THE FRANKLIN INSURANCE COMPANY give notice, that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, which is [illegible] invested according to law; and that they make Insurance against

FIRE

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FRANCIS WELCH, President.

WM. M. BYRNES, *Secretary.* 12w.

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